Mrs E E Moffitt

Union Seminary Review

INDEX TO VOLUME XXXVIII

FOUR NUMBERS—OCTOBER, 1926, AND JANUARY, APRIL AND JULY, 1927

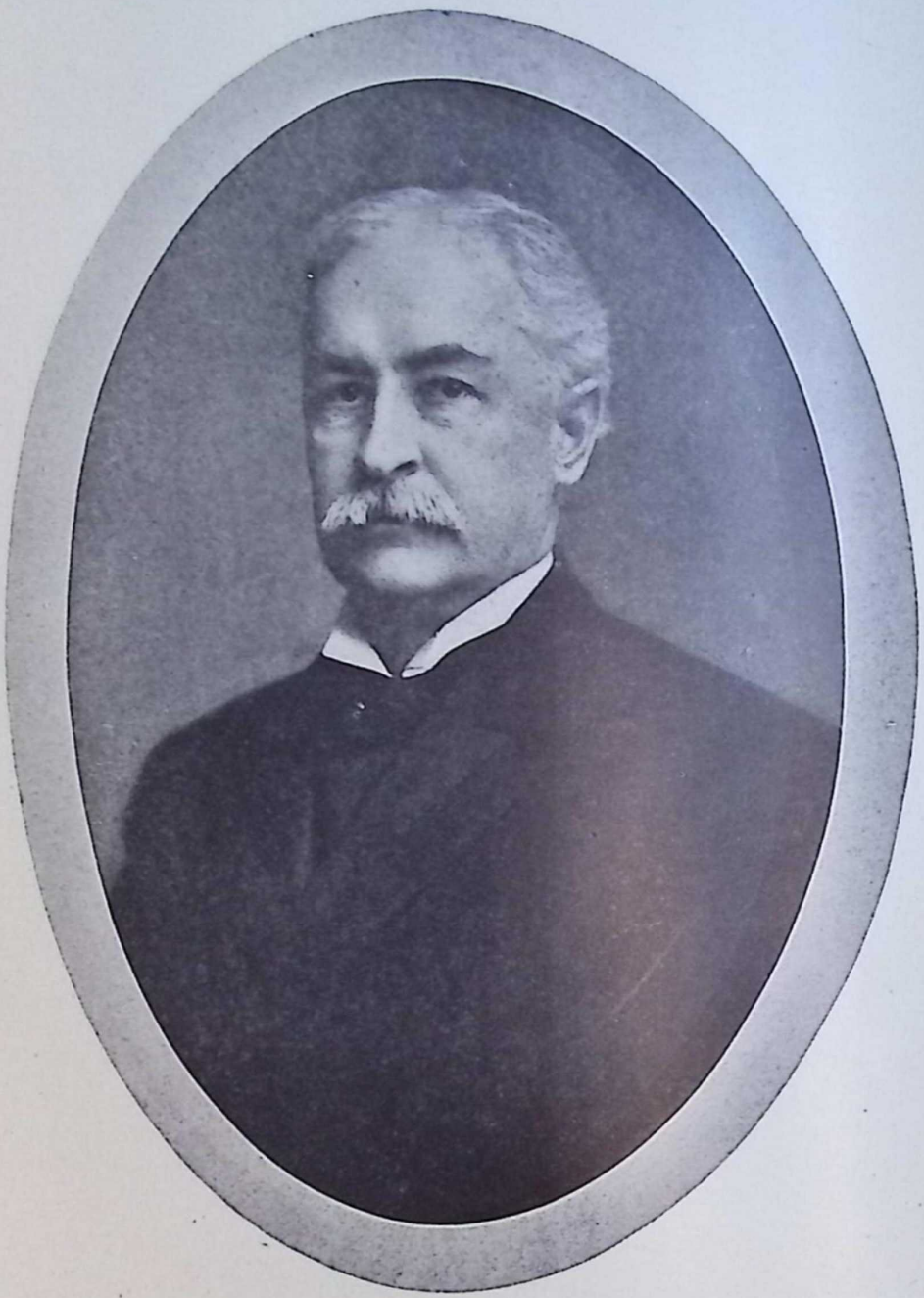
A PRESBYTERIAN QUARTERLY

Editor-in-Chief:
REV. PROFESSOR EUGENE C. CALDWELL, D. D.

Associate Editors:
REV. PROFESSOR EDWARD MACK, D. D.
REV. PROFESSOR W. TALIAFERRO THOMPSON, D. D.
REV. PROFESSOR ERNEST TRICE THOMPSON, D. D.

VOLUME XXXVIII
OCTOBER, 1926, AND JANUARY, APRIL AND JULY, 1927

UNION THEOLOGICAL SEMINARY
RICHMOND, VIRGINIA



WALTER W. MOORE

June 14, 1857—June 14, 1926

THE UNION SEMINARY REVIEW

VOL. XXXVIII. OCTOBER, 1926. No. 1.

WALTER W. MOORE.

A Sketch of His Life and Achievements.

BY REV. THOMAS CARY JOHNSON, D. D., LL. D.,
Professor of Systematic Theology, Union Theological Seminary, Richmond, Va.

Walter W. Moore was born at Charlotte, N. C., June 14, 1857. He was a descendant of sterling Scotch-Irish strains. His father was Isaac Hudson Moore, a grandson of Alexander Moore, of Lincoln, who, together with three brothers, one of whom, John, attained to considerable military distinction, fought through the whole of the war for American independence. Walter W. Moore's mother was Martha Parks Moore, a woman of uncommon mentality and high moral and Christian character, eminently worthy to have such a son. She was left a widow with three children, two sons and one daughter, when her second son, Walter, was only six years of age. She struggled bravely to bring her children up to be honest, useful and honored Christian citizens. Thus we find that between 1869 and 1875 she taught a mission school at a salary of $20.00 per month, meantime had her eldest son, Charles C., in employment in a book store at $12.00 per month, had him and Walter serve also as carriers of the morning Charlotte Observer for three years, 1868-1871, at $1.00 per week each, had Walter working in the afternoons three hours a day folding pages of the "Land We Love" a magazine published by General D. H. Hill, of Charlotte; and yet kept Walter in the school of the Rev. R. H. Griffith and Captain Armistead Burwell.

To help replenish the family treasury, Walter, in the summer of 1872, served as errand boy in Pegram's Shoe Store at $8.00 per month. He had already developed a taste for reading and for writing. The family was possessed of few books and had no means with which to buy others, but the proprietor of the book store in which Charles worked would permit Walter to borrow from the store any books which he wished to read. The lad, when he was only about "fourteen years of age", wrote "Wild West" stories as interesting, Mr. Charles C. Moore says, as any "dime novels of the time". When Charles asked Mr. Pegram if Walter were giving satisfaction in the shoe store, he received the reply: "Walter is the best boy we have ever had. He does his work well, but when he is wanted we find him in the cellar reading a book. I think, if your mother can do so, she should keep Walter at school." Charles talked the matter over with his mother, and they decided to send Walter in September of 1872 to the famous Finley High School in Lenoir, N. C., where he was prepared for Davidson College, which he entered in the autumn of 1874. "Here he contented himself with an average grade in some of his studies, concentrating his attention on the Classics, English Literature, Logic, Metaphysics and Moral Science, which he loved and in which he excelled", all the while reading insatiately in every department of literature. "He has more than once frankly admitted that this was a mistake on his part, and has advised many a boy just entering college to cultivate all parts of the course with equal diligence." He was a member of the Philanthropic Society, from which he received the Declaimer's Medal in 1876 and the Debater's Medal in 1877, and which he represented in the annual oratorical celebration in 1876, delivering an oration remembered by his college mates for its high excellence down to this time.

Other forces stimulating his culture had been two Presbyterian ministers. One of these was the Rev. Arnold W. Miller, D. D., pastor of the First Presbyterian Church of Charlotte, N. C., "a man of strong personality, great learning and intense feeling", and commonly regarded in Walter Moore's youth "as the most powerful preacher in the State". Dr. Mil-

ler was a friend of the lad. Likewise a friendship with that lover of good literature, the Rev. E. H. Harding, D. D., who was Stated Supply of the Second Presbyterian Church of Charlotte, 1874-1881, and Mr. Harding's introduction of John Richard Green's Short History of the English People to the notice of Walter Moore as a youth of fifteen with a bent already to the literature of instruction when it is also a literature of power, had played a part in his mental and cultural development.

He had been received on profession of his faith into the full membership of the First Presbyterian Church in Charlotte at the age of fourteen. When he entered Davidson College he expected, it is said, to become in the course of time a physician, but in 1875 he decided to study for the ministry.

Having been graduated with the degree of Bachelor of Arts at Davidson in the summer of 1878, he entered in the following September Union Theological Seminary, then at Hampden-Sidney, where he devoted himself to his studies with an earnestness and vigor which made him *facile principem* among his classmates. His preaching while a student in the Seminary evoked extraordinary praise from his fellow-students, from the faculty, and from the people of "The Hill" who were privileged to hear him; and so great was the impression that his scholarship made upon the faculty, and in particular upon Dr. Dabney, that they marked him as soon to be recalled to the Seminary as a professor. His labors had been so severe, in the last year at the Seminary, that his health was temporarily impaired, so that he was physically unable to leave the Seminary for two weeks after the close of that term. However, he was ordained as an evangelist by the Presbytery of Mecklenburg, August 30, 1881, and served as Stated Supply to the churches of Swannanoa, Oak Forest, Red Oak, and Pleasant Hill in Buncombe County, N. C., 1881-82. He preached also in schoolhouses and other such places through out a wide district in that region—was as a "voice of one crying in the mountains", "rode hundreds of miles in the valleys and on the flanks of the greatest of the Appalachians, and had a good chance," as he afterwards said, "to learn whether

he had any of the qualifications of a minister". He "loved the people and his work", and "doubled under the good hand of God the membership of the largest of his churches". As he told the Synod of Appalachia many years later, he "tried to do his best". After one faithful year of ministry there, he was called to the pastorate of the Presbyterian Church in Millersburg, Ky.; and, in part because his physicians had told him that he could not endure the rigours of the Buncombe County winters in his state of health at the time, he accepted the call, and so preached in his new field that the whole Synod of Kentucky was filled with the fame of it.

In 1883 he was brought back to Union Theological Seminary at Hampden-Sidney, Va., to become Assistant Instructor in Hebrew. Dr. Robert L. Dabney had resigned his chair of Systematic Theology and had gone to the University of Texas. Dr. Peck had been transferred to the chair of Theology; Dr. James Fair Latimer had been chosen to the chair made vacant by the transfer of Dr. Peck, but was not to accept until after a similar election the year following. Prior to his leaving, Dr. Dabney had urged with his great strength the election of "Rev. Walter W. Moore" as assistant to Dr. Smith, who was already greatly advanced in years, and who held the Cyrus H. McCormick Chair of Oriental Literature. Dr. Peck, during the year 1883-84, had to conduct a part of the work of Church History and teach Theology. Professor Moore was asked not only to teach the Junior Class Hebrew, but during the same year also to teach exegetically the Gospel of John. It became evident at once that he was an effective teacher and destined to be a very great teacher. He came in the course of a few years to be one of the greatest teachers of modern times of the Hebrew language, investing a study usually esteemed dry with positive charm. He was elevated to the position of Adjunct Professor of Hebrew in 1884, to that of Associate Professor of Hebrew and Old Testament in 1886, to that of Professor of Hebrew and Old Testament in 1889, and to that of the President of the Seminary in 1904, and to that of Old Testament Lecturer in 1915.

The Central University of Kentucky had conferred upon

him in 1885 the degree of Doctor of Divinity. The First Presbyterian Church of Wilmington, N. C., had called him to be its pastor in 1885. This call was sprung upon him as a surprise, and it was followed by a petition from a great number of young men, some of them members of that church and some of them mere members of the congregation, begging him to heed the call. The call made a powerful appeal. The friends of the Seminary delayed not to plead its need of him. They gave express recognition to the help he had been already to the Seminary, and through it to the Church at large and his prospective enlarging usefulness in the Seminary. He was to be one of the most "called men". He did not flirt with the churches. He early gave a gentle, considerate but firm declination of the call to Wilmington.

In 1891, although only thirty-four years of age, he was already the leading man in the Seminary. Dr. Peck, an able and richly furnished teacher, from whose lips nuggets of wisdom dropped, was approaching seventy years of age and in failing health. Dr. Latimer, a man of vast moral earnestness, an excellent teacher and a preacher of power, had come to the Seminary in poor health in 1884, and was on the brink of the grave after the beginning of 1891. While Dr. Moore was not of the most robust health, he was in a condition to work effectively, and he was the logical man because of gifts and vigor to represent the Seminary before the Church Courts, and to portray its needs and prospects before the churches and before individuals.

Since, in 1891, the number of students was growing, and the dormitory space was insufficient, the Board of Trustees determined to erect two frame cottages, each of eight rooms, to give the needed dormitory space. They accordingly appointed Dr. Moore financial agent of the Seminary and asked him to raise $10,000.00 during the summer vacation of 1891 with which to build the cottages.

The period was a difficult one in which to raise money. Virginia was in the very trough of the ruin wrought by years of booms which soon had burst, and North Carolina was suffering from a temporary paralysis of the cotton industry. Dr.

Moore found another barrier to easy success in raising the money for these buildings. That barrier was the widespread dissatisfaction with the location of the Seminary and the consequent "indisposition to contribute to the erection of any more buildings in the wrong place". Many of our private members, as well as many of our ministers and ruling elders, he reported to the next annual meeting of the Board, "seem to think that the officers of the Seminary have been blind to the changed conditions of the country since the war, and have not recognized the vital importance of planting our principal training school for ministers in some great center of population and business influence, where its needs can be seen and its work appreciated, where its property will accumulate and increase rapidly in value, where its accessibility and metropolitan advantages will command a much larger patronage, where the best methods of Christian work can be seen in actual operation, and where the contingent of picked men reinforcing the pastors in their Sunday schools and mission work will make Presbyterianism a colossus instead of a pigmy among the Christian denominations of the future. The Church cannot afford to ignore the concentration of modern life and influence in the cities. These great centers must be seized by us as they were seized by the apostles of old. They are the vital strategic points of the future. If the Seminary remains in the backwoods, it is doomed to inevitable decline. No power on earth can save it. Therefore it is unwise to throw out any more anchors in the form of buildings. Most of the persons who talked in this way had no conception of the apparently insuperable obstacles which stood in the way of removal."

He confessed that he had found no very satisfactory answers to the objections to further building at Hampden-Sidney. He suggested certain answers that could be made and proceeded to disclose the flaws in those answers. Nevertheless, he reported that he had collected $7,530.48, had good pledges for $220.00 unpaid, and that he had received gifts of a limited amount of furniture and bedding for the new dormitory.[1] Pos-

[1] Minutes of Board of Trustees, 1892, pages 215 following.

sibly he hoped by that very report to excite the Board to attempt the "apparently impossible", namely: the removal of the Seminary. At all events, he wrote on the 26th of August next to the Rev. William T. Richardson, D. D., that it would be increasingly difficult to get money for more buildings or larger endowments at Hampden-Sidney, increasingly difficult to secure a large attendance of students or to secure suitable professors; and he indicated that he would probably leave the Seminary if it should not be removed to a better location.[2]

The opposition to the removal of the Seminary was up through 1893, general, strong and highly respectable. Many of the leaders of the Church held that the attractive oasis, "The Hill", was better adapted for study than the city with all its lures, they could hardly tolerate the thought of the sacrifice of the grounds and buildings at Hampden-Sidney. They did not see whence the money was to come with which to command a better location and to erect the necessary new buildings. They did not see that removal was at all practicable.

From 1891 to 1895 the brilliant young professor was continuously tempted to forsake Union Seminary, either to accept a position in some other seminary or to become a pastor of some important church. He was sounded, in February, 1892, as to whether he would accept a call to Princeton Seminary, to the late Dr. Wister Hodge's chair, or to that of Biblical Theology. McCormick Seminary called him to its Hebrew Department in 1891, to its Department of Apologetics, or to Biblical Theology in 1892; and to the Hebrew Department again in 1894.[3] The Seminary established by the Synods of Kentucky and Missouri at Louisville in 1893 solicited him to accept the chairmanship of their faculty as well as the professorship of Old Testament Exegesis. The solicitation to go to Louisville was repeated over and over again in the most deferential and importunate way. The representatives of McCormick and Louisville used much the same arguments. "Louis-

---

[2]See letter of Dr. William T. Richardson to Dr. W. W. Moore, dated August 30, 1892.

[3]See letter of Cyrus H. McCormick to the Rev. W. W. Moore, dated April 20, 1894.

ville Seminary had a big city location, was in the most strategic point in the whole Southern Church"; it would "be easier to build and equip a seminary adequate to the needs of our Church there than anywhere else". That Seminary was "destined to be the great Seminary in the South". He, "with his great gifts, would easily put it far in the lead". So Louisville plead. McCormick was equally certain that it offered Dr. Moore the Seminary in the most ideal location in the entire country and the place in which he could do most good for the cause of Christ in the whole world. It offered a vastly larger salary, $8,000.00. One of the offers of the Chancellorship of the Southwestern Presbyterian University came to him in 1921. He received an unofficial call to the First Presbyterian Church in Louisville, a similar call to the Sixth Presbyterian Church of Chicago, a similar call to the First Presbyterian Church of Charlotte, all in 1891; a similar call to the First Reformed Church of Brooklyn, N. Y., in 1892; a similar call to the House of Hope Presbyterian Church, St. Paul, Minn., in 1892; a similar call to the St. James Square Presbyterian Church in Toronto in 1893; a similar call to the First Presbyterian Church (North), Baltimore, in 1893; a similar call to the Presbyterian Church of Evanston, Ill., in 1895. He did not allow these calls to come to formal expression. Feeling that the pastorate was not his proper sphere of labor, and, as has been seen, disinclined to flirt with churches, he did not allow prospective calls to churches to come to a head in this period. But he was tempted sorely, first to go to McCormick Seminary, later to Louisville Seminary; to Chicago when called in 1891, because he, in this period of his life, though not in recent years, wished to see the union of the two churches, North and South, and thought that his going to McCormick would further the union, and because he believed that "the great interior held the future", "believed that the work done there, especially in the line of ministerial education, would count for vastly more than the same amount of work he ever could do on the Atlantic Seaboard.[4] He was drawn

[4]See letter of W. W. Moore to Mr. Cyrus H. McCormick, dated March 29, 1892.

toward Louisville in 1893 because of the location and because the chair of Hebrew in McCormick was not in that year vavant. He had come to the determination that he would not be transferred to another department of study from that to which he had devoted so many years of hard work.

Though he wished to go to another seminary, Providence interfered. Dr. Latimer was hopelessly ill in 1891 and died in February, 1892. While Dr. Latimer lived, and yet was unable to do his work, Dr. Moore could not leave the Seminary already so crippled. He did not feel that he should leave in 1892, when the chair of English Bible and Homiletics was vacant. Love for old Union Seminary was not wanting to him. On the other hand, he rebelled against continuing in Union and seeing her slowly die, as he feared she would, once Louisville should get fairly into action, if Union should remain at Hampden-Sidney.

In 1894 he endeavored to undertake the removal of Union. In February of that year a report was in circulation that another call from Chicago was being strongly urged. The professors became fearful lest Union should lose him; and one of them was driven by his fears to protest against the loss. Meeting Dr. Moore on the *Via Sacra,* just east of the gate to the Library Building, he begged a word. Dr. Moore, with an armful of books, stopped and leaned against the plank fence. The suppliant, also loaded with books, planted a foot on a plank of the fence and said: "Dr. Moore, you are not going to leave Union Seminary?" Dr. Moore did not speak at once. The other rushed on: "Union Seminary must be removed to Charlottesville, Richmond, or some other location more favorable to its growth. You can effect its removal with comparative ease; if you leave, those of us who shall be left behind must undertake the removal; but we may have to wait twenty-five years—wait till Providence teach more plainly that necessity. Meanwhile, much time will have been lost." Dr. Moore's face lit up. He said: "Do you, a Hampden-Sidney man, devoted to Dr. Vaughan and to Dr. Dabney, who would oppose the removal, feel that way?" The answer went back: "I am devoted to Hampden-Sidney, but the college ought to

be removed to a better location. As for Dr. Dabney and Dr. Vaughan, I honor them as I do few other men on earth and I am proud of it, but in this matter I think they err. I regard Dr. Dabney's opposition to the removal of Union as inconsistent with his magnification of the location of the Austin School of Theology, 'in the culture and political center of the great State of Texas, under the eaves of the State University'. He constantly teaches that the location of that Presbyterian School of Theology in the city of Austin will give the Texas Presbyterians a great advantage over the other denominations in the Lone Star State." Dr. Moore said: "This gives me heart. If you will stand by me, I will stay at least until I see whether the institution can be moved." He went to work to endeavor the removal at once. The following resolution was adopted at the next meeting of the Board of Trustees, May, 1894:

> Whereas propositions have been made offering inducements to move the Seminary to some other point in Virginia, it is agreed that the Board is willing to receive and consider such propositions, and to this end a committee of five, three from the Synod of Virginia and two from the Synod of North Carolina, is hereby appointed to take into consideration all and any propositions that may be made, and to this end they are hereby authorized to visit and inspect sites and locations that may be offered, and in case they find that offers are made worthy of consideration, they are to make reports of their investigations to a special meeting of the Board to be called by the President. Committee: J. Rumple, H. M. White, J. H. Tyler, W. J. Martin, J. P. Fitzgerald. On motion it was resolved that the Faculty be requested to designate some one of their body to cooperate with this committee.[5]

Dr. Moore was, of course, appointed as the faculty representative on this committee. He set to work in good earnest to bring about the removal. He arranged, for example, for a meeting to be held on Monday evening, July 9, 1894, in the Grace Street Presbyterian Church of this city. The question to be discussed was: Shall Union Seminary come to Richmond? Considering the season, the meeting was large and

[5]See Minutes of Board of Trustees, May 2, 1894, pages 259-260.

representative. Dr. Moore, as representative of the faculty and the committee, set forth the conditions which made removal a necessity in order to the good of the Church. He spoke in measured terms, but clearly and to the following effact: "In order to the largest usefulness of the Church the institution should be moved to some center of population and influence, where the students could have the benefit of participating during their period of training in every form of actual Christian work, and where the institution could be set in the full current of the Church's life, and where its needs could be recognized and met, and where it would be enabled to do its appointed work for the Church on a continental scale instead of a parochiaf scale." He said in conclusion, "I was sent by the Board to Richmond to present the matter to the people here."[6] The assembly was highly responsive. The following gentlemen were appointed a committee to take prompt action on the subject and to report to the President of the Board of Trustees: Hon. George L. Christian, Messrs. S. H. Hawes, Howard Swineford, John A. Coke, T. William Pemberton, Charles D. Larus and A. F. Moseley.[7]

Along with the committee appointed by the Board, Dr. Moore inspected all the proffered locations and got ready for the meeting of the Synod of Virginia to be held in Danville, October, 1894. The subject of the removal came before the Synod at that meeting for the first time. It would naturally have come up in connection with the report of the Standing Committee "on Union Theological Seminary", but it was thrust on the attention of the Synod in the afternoon session of the second day of the Synod by Dr. Richard McIlwaine, President of Hampden-Sidney College, who introduced resolutions that the trustees of the Seminary should be requested to suspend the resolution to consider removal until after the next November 17th, when the people of Prince Edward County would determine whether or not they would secure the extension of the Farmville-Powhatan Railroad from Farm-

---

[6]See address on James Y. Fair, D. D., page 3.
[7]Central Presbyterian, July 11, 1894, page 4.

ville by Hampden-Sidney, and that the trustees of the Seminary be asked, in case the plan to secure the railroad should carry, to withdraw their action looking to its removal. Dr. McIlwaine made a long, earnest and able appeal to let the Seminary remain where it was, "on consecrated ground". Many speeches were made in behalf of, or against, removal. The third speech on the subject was made by Dr. Moore. He began by expressing a sense of timidity in the presence of so great a body. "*Rasticus*", reviewing this speech in the Central Presbyterian of November 14, 1894, says: "If Dr. Moore was frightened, it would be well for such fears to become contagious, for rarely has a stronger speech been made before the Synod. His magnetic presence, his striking appearance and benevolent cast of countenance counted for much, especially with those who are impressed with such things, but in addition, there was strong argument, uniform courtesy and a keen thrust now and then. Certain unintentional *non sequiturs* might be pointed out, but on the whole the speech was the best and strongest delivered in the Synod for many years."

"At the close of one of Dr. Moore's eloquent passages, the Synod, for the first time in the memory of many, burst into applause." There were many other speeches, some of them eloquent. Motions were made, amended, debated, lost, with the result that the whole matter of the removal was left for the time in the hands of the Board and the Board's committee. Seeds had been planted in the minds of the presbyters which would germinate prior to the Synod of 1895. The advocates of removal had not been condemned. Liberty of further agitation of the subject had been legitimated by the Synod's saying to the Board: for the present we keep hands off.

Dr. Moore returned to the Seminary encouraged to teach as well as ever, to serve the churches far and near with occasional sermons and addresses, and by letters and oral appeal to lessen the prejudices against removal, and create in every morally becoming way a more general sentiment in favor of removal, that Union Seminary might be given right of way to live a larger and more fruitful life.

Along with the committee appointed by the Board in 1894 to consider propositions offered or to be offered by localities which desired the Seminary to be removed to them, Dr. Moore went to inspect again each proposed site and to consider the proposition. This committee visited Richmond, and the plot in Ginter Park on which these buildings stand, and a plot nearly as large in Highland Park; visited the city of Lynchburg, and a plot of fifteen acres in "Miller Park", thought that each offered plot was a suitable site, received with pleasure the cordial invitation of the faculty and Board of Visitors of the University of Virginia to place the Seminary where use could be had of their library and access for our students to their class-rooms as opportunity should offer or need dictate, but, on May 1, 1895, reported to the Board that, in its judgment, no proposition for the removal of the Seminary should be considered unless, besides the offer of a site, the Board could be assured of a valid subscription of not less than $100,000.00, either from the offerers of the site or others. The Board commended the committee for its work and continued it with the same powers and under the same conditions as before.

During July Dr. Moore supplied the Brown Memorial and First Presbyterian Churches of Baltimore, and probably talked of his efforts to remove the Seminary to Richmond to Mr. William Wallace Spence. At any rate, Mr. Spence, on the 16th of October, 1895, sent Dr. Moore his bond for $25,000.00 to be used in the erection of Spence Library. Dr. Moore had about the same time a promise from Mr. George W. Watts, of Durham, N. C., of $50,000.00, and through friends in this city and elsewhere was securing promises of between $50,000.00 and $75,000.00 more. Meantime, he was being advised from Chicago and Louisville that he would probably find it impossible to move Union Seminary and begged to remember that he could step into a more advantageous post at Louisville on the one hand or Chicago on the other. But, at a called meeting of the Board of Trustees of the Seminary on October 18, 1895, their committee to receive propositions and inspect sites, "respectfully reported that a lot containing

11 3-10 acres in the northwestern suburb of Richmond, bounded by the Brook Turnpike and Westwood, Chamberlayne and Melrose Avenues, had been offered as a site, and that in addition to this site, subscriptions aggregating $125,000.00 had been secured for a building fund. The committee therefore recommends that in case removal is decided upon, this offer of a site and subscriptions be accepted."

The Board took favorable action and had its secretary inform the Stated Clerks of the Synods of Virginia and North Carolina that a proposition to remove the Seminary to Richmond had been accepted by them, subject to the approval of the Board: that this proposition includes the gift of 11 3-10 acres of land eligibly situated on Brook Turnpike and adjacent to the city, and a further subscription of $125,000.00 to the building fund, and it overtured the Synods to authorize it to remove the Seminary to the proposed site as soon as it could effect the change.[8]

The Board also authorized its Executive Committee, in case the Synods should approve the proposition to remove the Seminary to Richmond, and to the square just described, to appoint a building committee of five which should receive and adopt plans for all new buildings for the Seminary in its new site, receive and accept bids, make contracts for the buildings within the limits of the available funds, give and take the necessary bonds for the erection of said contracts; receive and make payments upon the buildings according to terms of promises and contracts.[9] Provision was also made for the exercise of other important powers by this building committee, all conditioned on the Synod's approval of the removal of the Seminary to the location described.

On the 22d of October the Synod of Virginia convened in Charleston, W. Va. Mr. Thomas J. Kirkpatrick, of Lynchburg, had been appointed by the Board to advocate and defend before the Synod the action touching the removal. Dr.

---

[8]Minutes of the Board of Trustees, October, 1895, pages 290-291.

[9]Minutes of the Board of Trustees, 1895, October 18.

Moore was on hand, having previously chosen certain men to speak at defined junctures. There was lively debating, Dr. Moore making a characteristically strong and eloquent speech. While the debate was on, a telegram from the Synod of North Carolina announced that that Synod had gone strongly in favor of removal. The representative of the Board stated that only one member of the Board had gone against the removal of the Seminary to Richmond. These announcements were not without effect. When the vote was taken, one hundred voted in favor of the removal and sixty-seven against removal.

In the course of the debate the Ginter Park location had been represented as wanting in healthfulness, and while counter representations had been made, something more was needed in order to give satisfaction to the whole Church. Accordingly the Executive Committee of the Board of Trustees, at its meeting on November 18, 1895, called to appoint the Building Committee and to do whatever, after a frank conference, should seem necessary, determined, because it was known to it "that in the minds of some members of the Board there was some question as to the healthfulness of the site offered and accepted", "not to appoint such a committee until, examining into the matter earnestly and candidly, it should become entirely satisfied as to the desirability of the proposed site." On Tuesday morning, November 19th, the committee, accompanied by Rev. W. W. Moore, D. D., and Rev. R. P. Kerr, D. D., and others, drove to the site given to the Seminary, and after examining the surface of the ground, the ditches opened for gas and water mains, the comparative elevation of the ground, under the guidance of Mr. Joseph Bryan, whose elegant home was across the Brook Turnpike from the Seminary site, inspected the surrounding country. The committee then returned to the city, and, unaccompanied by others, called in a body on Major Lewis Ginter, the donor of the site, and heard his testimony. The committee having thus heard the evidence of Mr. Joseph Bryan, who had resided at Brook Hill, the residence of his wife, and at his own home, Laburnum, in immediate proximity to the proposed site for more

than twenty years, and the evidence of Major Lewis Ginter, the generous donor, whose country seat was in view, heard also Dr. Hunter McGuire, the distinguished surgeon and President of the University College of Medicine, who had selected his country home, Westwood, as an all the year round residence, on account of the healthfulness of the locality, Dr. Paulus A. Irving, Secretary of the State Board of Health; W. C. Preston, Esq., John W. Cannon, Esq., and having read the written testimony of the Rev. J. R. Rennie, who was reared in the immediate locality and resided here the most of his life, and of others, the following action was taken:

"The Executive Committee hearing the statements in regard to the unhealthfulness of the site selected for the Seminary, have with the greatest solicitude and carefulness, investigated the matter"; and * * * * * "do hereby declare that the proposed site is entirely healthful, and that in our judgment there remains no grounds whatever for suspicion on this score."[10]

This finding gave great relief to Dr. Moore. He did not wish the Seminary aspersed on account of the new site. The Executive Committee proceeded at once, after this investigation, to appoint a Building Committee: Messrs. S. H. Hawes, Chairman; C. D. Larus, Treasurer; John S. Munce, Drs. R. P. Kerr and L. B. Turnbull; and as an Advisory Committee: George W. Watts, Esq., and Drs. W. W. Moore and Moses D. Hoge. The Executive Committee urged the Building Committee to press the construction of the buildings as speedily as possible, so that the Board might announce the opening of the session 1896-1897 in Richmond, though the buildings were not to be ready for occupancy so soon. Dr. Moore was now assured of the removal, and though admonished by rival seminaries that, since Union's removal was now assured, he was free to be transferred to them, where they said his opportunity for wider influence would be a certainty, their admonitions fell on ears no longer keenly responsive. His preference for Union Seminary was fixed.

---

[10]Minutes of the Board of Trustees, May 5, 1896, pages 296-297.

He was to continue at Hampden-Sidney his superb work in the class-room till May, 1898. The Seminary was not to get into its new buildings in Ginter Park until October, 1898.

He had, while lamenting over the situation at Hampden-Sidney, and later wrestling over the subject of removal, been rendering a wider service. In 1892, at the Toronto meeting of the Alliance of the Reformed Churches, he had read a paper on the studies proper to a Seminarian—a paper much admired and long remembered by those who heard it. He had lectured in Chatauqua and at Lake Geneva in certain summers. He had made occasional addresses far and wide, and supplied important churches for weeks at a time. He had delivered a course of lectures at McCormick Seminary in Chicago in 1895. He had been asked repeatedly to read a paper on *Biblical Criticism* at the Glasgow meeting of the Alliance of the Reformed Churches in 1896. This he had declined on the ground that he was too much pressed with other duties, which just then had prior claim, but he attended the meeting and moved a resolution of thanks to the officials of that body for the way in which they had done their duty, and to the faculty of the University of Glasgow, and to all who had had a hand in entertaining the delegates; and thereupon paid a tribute to Glasgow which delighted the delegates, won applause after applause, and must have warmed the hearts of the whole city.

He had left America for Europe in this summer of 1896, about the middle of May, and did not set sail from Europe for his return until August 7th. He had not only attended the meeting of the Council, but had traveled through Great Britain on a bicycle, and had toured the continent, going as far south as Naples and as far north as Holland, and had written twelve news letters—some of them not only instructive but very charming, which were published in the Central Presbyterian. He had delivered the Stone Lectures at Princeton in 1897, treating of the following subjects:

Introductory, the Inspiration of the Scriptures as Affected by Oriental Archaeology;

The Babylonian Origin of the Hebrews;

The Age of Abraham;

The Connection Between Egypt and Palestine During the Sojourn;

Rameses II and the Oppression;

Manephthah and the Exodus.[11]

He had been Reinike Lecturer in the Episcopal Theological Seminary, Alexandria, Va., in December, 1897. He had incidentally done much work in this period and indeed from 1885 up to 1898, in summer schools, not only at Chatauqua, and Lake Geneva, but in other such places. Through July and August, 1898, he preached to the united congregations of the First Presbyterian and the Brown Memorial Presbyterian Churches in Baltimore. He captivated all who heard him by his talents, his learning, his eloquence, his personal attractiveness, and by his "intellectual breadth and sympathy".[12] A consequence of this summer's preaching was another informal call to the First Church, and about fourteen months later a similar call to Brown Memorial Church to succeed Dr. M. D. Babcock. The Second Presbyterian Church of Louisville, Ky., issued a similar call in 1899-1900. So also the Fifth Avenue Presbyterian Church of New York City.

In the midst of these great labors he had found time to compete for a prize of $50.00 offered by the Charlotte Observer for the most suitable poem to be read May 20, 1898, at the unveiling of the monument to the signers of the Mecklenburg Declaration of Independence. His poem, *The Vanguard of the Revolution,* was written with a swing and a vigor worthy of a grandson of a Revolutionary sire.[13]

In October, 1898, he began his rejoicing at the sight of Union Seminary in its new and commodious home, with a student body of eighty-eight, the largest in its history to that date.

He served as Moderator of the Synod of Virginia in 1899.

His most important work outside of the class-room from

---

[11]See report in the Central Presbyterian, March 31, 1897.

[12]Baltimore Sun, August 22, 1898.

[13]For an interesting fact about the poem, see letters of J. P. Caldwell, dated respectively, May 18th, 21st, and 24th, 1898, to Dr. Moore.

1898 to 1904 was building up the endowment. The endowment, when the Seminary left Hampden-Sidney, was pitiably small. In 1900 he suffered himself to be made financial agent of the institution and to be asked to raise $200,000.00 to rid the Seminary of debt and to build up the endowments.[14] He did not succeed in raising the amount aimed at by a long shot, but he made a good beginning. He reported to the meeting of the Board in 1901 the gift of the Moses D. Hoge Fellowship of $5,000.00, which has proven through many years a vast blessing to the Church. He reported the sale of the old buildings at Hampden-Sidney for $10,000.00, with which to cut off debt on the new buildings; reported the acquisition of the Westwood property for $16,780.00 by the Westwood Land Company, which was to be a holding company for the Seminary, and reported considerable collections, so that, in addition to securing the Hoge Fellowship and getting a sure grip on Westwood, he reduced the debt of $59,493.00 of the year 1900 to a debt of $15,873.00 in 1901. Mr. George W. Watts had added to the endowment about $22,000.00 during that year.

In March, 1900, Dr. Moore had been sounded by a member of the Board of Trustees of Princeton Seminary as to whether he would be willing to become the successor of Dr. William Henry Green in that institution.

The times were not financially easy, and the efforts which he put forth to extinguish the debt and to build up the endowment told on his health. The Board became alarmed and gave him a vacation from the Seminary, 1902-1903, on full salary, and provided a substitute to carry on his work. He, with his family, spent the year for the most part in Europe. Two or three months of the year he devoted to travel in the Orient; in Egypt and in Syria. In this period he produced his widely known, instructive and entertaining book, "A Year in Europe".

Between 1900 and 1905 he served as a member of the International Sunday-School Lessons Committee.

---

[14]See Minutes of Board of Trustees, 1900, page 75.

1904—1926.

In 1904 the Board of the Seminary, having been previously empowered thereto by the controlling Synods, created and defined the office of the President, and elected Dr. Moore to that office, an office which he honored as long as he lived. His inauguration in May, 1905, was a notable occasion, because of the influence of the presidency on the future of the Seminary, because of the goodwill and fraternity shown by the presence of so many representatives from the faculties of sympathizing institutions of theology and letters at the inauguration of the first President of our Seminary.[15] The Board had retained him as professor in his old chair and gave him an assistant. Thenceforth, while continuing his professorial work, and his habit of making occasional addresses and of delivering occasional courses of lectures, such as the Otts Lectures at Davidson College in 1921, he gave himself with renewed zeal to the development of the endowment and to adapting the Seminary curriculum to the needs of the age, and to working for an *esprit de corps* of our own Church and furthering the welfare of Christianity at large.

With the aid of Mr. George W. Watts, of Durham, N. C., he began to build up the endowment of the institution. Largely by Mr. Watts' aid he was able to associate with himself such effective financial agents as the Rev. A. D. P. Gilmour, now of the First Presbyterian Church of Wilmington, N. C., 1905-1908, and the Rev. W. S. Lacy, 1910-1911. About 1907 Dr. Moore had begun to inculcate the view that Presbyterians of the controlling Synods might well express their thanks to God for Union Seminary's first hundred years of service by adding at least $300,000.00 to the Seminary's endowment. The year 1910-1911 was a year of large giving to this end. Two hundred and twenty thousand eight hundred and eighty-seven dollars and forty-six cents were subscribed in that one scholastic year. This amount, added to what had been given in the three preceding years for the same purpose, made a

[15] See Minutes of Board of Trustees, 1905, page 168.

total of $322,396.48. Every year saw some increase in endowment or equipment. Mr. Watts would from time to time, to encourage some worthy development, throw a $50,000.00 gift Seminaryward. It frequently had a string attached, that is, was conditioned on others giving in specified proportions, and when the gift of $100,000.00 by Mrs. John S. Kennedy, of New York, was proposed in 1916-1917, it was conditioned on the Seminary's receiving as much more from other sources by December 31, 1917. This original $100,000.00 given by Mrs. Kennedy was added to considerably in subsequent years by other gifts from her and from Mrs. Schauffler, and almost the total of these gifts was used for the construction of Schauffler Hall. This noble building was thus presented to the Seminary and to our communion by Dr. Moore, Dr. Schaufler and by Mrs. Kennedy, by the two former instrumentally, and by Mrs. Kennedy as the real donor. (Mrs. Schauffler gave several thousands, it is due her to say.)

Some idea of what Dr. Moore did in building up endowments of the Seminary and in equipping its increasingly commodious quarters can be gotten by comparing its endowment of 1904 and the estimated value of its real estate holdings and buildings at the same time with its endowment and the estimated value of its grounds and buildings in 1925. In 1904 the total endowment for library, scholarships and general support amounted to about $219,048.15. In 1925 its scholarship endowments alone totaled $223,714. Its lectureships, fellowships and other special endowments totaled $148,-567.00. Its general endowments amounted to $761,126.00; its total endowments amounted to $1,133,407.00. The value of its buildings and grounds, conservatively estimated, was $651,-554.00.

During the same period he was endeavoring to adapt the curriculum to the needs of the age. Union Seminary had begun this process of adaptation to the needs of the age before Dr. Moore's influence in the Seminary had become dominant, even before his entrance into the faculty:

(1). Thus the Board of Trustees took measures looking to the establishment of the fifth professorship—a Professorship of English Bible Study and Pastoral Theology in May, 1883.

(2). The establishment of a course of instruction in Sunday-school work was effected while the institution was still at Hampden-Sidney, but it was a most imperfect course. It was supplemented by special lectures after the removal of the Seminary; and Dr. Moore received the approval of the Board of Trustees of an endeavor in 1914-1915 to establish a special department of Religious Pedagogy and Sunday-school work with its own specially constructed administration building, a feature without a parallel in any other Seminary in that day. Dr. W. Taliaferro Thompson was elected Professor of this department in 1920 and Schauffler Hall, the building, was ready for occupancy in 1921-1922.

(3). The establishment of a special course on Christian Missions begun in answer to a petition from the student body of 1895, was fostered by Dr. Moore till the establishment of the F. S. Royster Professorship of Christian Missions, 1917.

(4). The establishment of a special course on Christian Sociology has been in process of development in more recent years.

(5). Dr. Moore fostered from the very time of the Seminary's coming to Richmond the organization of City Mission work by the students.

(6). With the acquisition of Westwood through the Westwood Land Company, he commanded spacious athletic grounds for outdoor exercise. He had a sort of gymnasium fitted up in the fifth story of the Tower of Watts Hall, which served in a way until after the building of Richmond Hall, when he had a gymnasium fitted up in the basement thereof.

(7). He labored for the establishment of Fellowships: The Moses D. Hoge Fellowship, established 1900-1901, by which the Seminary has given to each of twenty-four young men a fourth year's training, and has made only a fair beginning of its usefulness. The Charles D. Larus Fellowship was founded in 1922-1923, and has begun to run a like useful course. The Salem Fellowship is far along in the making. In his will Dr. Moore made provision for the founding of a Fellowship to be known as the Dr. and Mrs. W. W. Moore Fellowship. A fifth Fellowship was founded by Mrs. and Mrs. John Hobart Reed within six weeks after Dr. Moore's death.

(8). Dr. Moore had long talked of and prayed for a lectureship foundation, on which men eminent for distinction in specific lines might be brought here, one each year, to give a series of lectures of uncommon value to the student body. In 1911 Mr. James Sprunt, of Wilmington, North Carolina, created a foundation of $30,000, which

in 1919 he increased to $50,000, for the purpose of enabling the Seminary to secure year by year the services of distinguished and authoritative scholars outside the regular faculty as special lecturers on subjects connected with various aspects of Christian thought and Christian work, with the double purpose of affording means of still further training to the students for their future ministry, and of creating a powerful and permanent literature. Fourteen volumes, some of them of rare excellence, have already been produced, and this work has only begun.

(9). He recognized years ago the need for an annual mid-winter course for ministers dealing with religious questions of living interest and modern methods of practical work, and maintained such courses for years until the number of students attending the institution throughout the year became so great that there was no room for housing ministers who would have come had it been possible to invite them for this mid-winter course.

(10). Under his guidance and prompted by his suggestion, the already burdened faculty organized in 1915-1916 courses of advanced post graduate studies leading to the degree of Doctor of Divinity, courses which quite a number of earnest, younger ministers have availed themselves of to their profit and to the profit of the Church.

(11). Back in 1889-1890 he had done much to stimulate into being, and to give character to, the Union Seminary Magazine, which since 1913-1914 has been conducted under the title of Union Seminary Review, for many years now the only review of contemporary Christian thought, literature and work in our Church.

(12). Dr. Moore long had been exercised by the thought that our missionaries on furlough from their foreign fields had no home in their home land, and in October, 1912, obtained permission from the Board of Trustees to say to the Woman's Foreign Missionary Union of the Synod of Virginia that the Seminary was prepared to offer them a suitable site for a home for missionaries at a nominal cost. In 1920 the Board was reminded of this offer, and was informed that the State Corporation Commission had recently granted a charter to a corporation bearing the name of Mission Court for the purpose of establishing and maintaining such a home, whereupon the Board proceeded to lease to Mission Court Corporation a site for the ninety-nine following years for the annual rental of $1.00. In this matter Dr. Moore has wrought quietly for years to bring to the Seminary community a succession of pious, devoted and distinguished Christian men and women, both for their good influence on the Seminary and that they might derive good from the institution and the community.

(13). About a score of years ago Dr. Moore threw open cer-

tain class-rooms to young women who wished to prepare themselves for mission work at home or abroad. The requests for the sort of fitting thus given multiplied. A separate organization developed. It grew into the General Assembly's Training School, which was located in this neighborhood largely through the exertions of Dr. Moore.

(14). He had long seen the value of a truly cultured voice. In 1913 he secured the services of Professor George M. Sleeth as instructor in public speaking, services valued so highly that he continued to secure Dr. Sleeth's services up through the year of 1926.

(15). He was chiefly instrumental in bringing it about that in 1915-1916 the Seminary could offer five distinct courses of study:

The regular course leading to the degree of Bachelor of Divinity;

A special course in English leading to the diploma without degree;

A Post-Graduate Course;

A special mid-winter Course for Pastors and Missionaries wishing to freshen up on theological questions of living interest and to learn modern methods of practical work;

And a Course of Advanced Study leading to the degree of Doctor of Divinity.[16]

(16). He had labored incessantly to maintain the noblest type of Christian character in the institution and to make it a great power-house for good throughout the whole Church.

In laboring for the material advancement of the Seminary, he had displayed both strategy and tactics rarely equaled in the history of institution builders, he had kept the institution before the Presbyterian public, advertising it in a great way on occasion of its centennial in 1912 by a celebration in which its services in the past and its capabilities in the present, under God's good hand, were exploited; advertising it again in celebrating the centennial of its Society of Missionary Inquiry in 1918, and making of that a great occasion; and advertising it again in celebrating the twenty-fifth anniversary of the Seminary's coming to Richmond; and in a constant stream of news notes about the Seminary to our religious newspapers through-

[16]See Minutes of the Board 4, Page 402.

out the years. He loved the Seminary for what it had been and was. He was bent on making others know and love it. He labored with wonderful wisdom to broaden and make more practical its teaching while preserving the purity of the faith. He grew with years in loyalty to his Church, the Southern Presbyterian Church. He laid himself out to build up for his Church and for his Lord this school in which so large a part of his life was spent. He wrought for more students, for teaching of increasing practical efficiency, for more professors to teach, for better equipment. Every advance in the numbers of students he used as a lever to raise the power of the Seminary to take care of them. Every increase of equipment and endowment he used as a lever to get more students.

It is not generally known how he poured himself out in labor. Let one incident indicate. In the spring of 1925 the increasing number of students made increase of dormitory space imperative. He was sick—ill—very ill. He went to Washington, D. C., to see if he could not get Mr. E. D. Latta to build a dormitory. He came back, not knowing that he had moved Mr. Latta at all. He went to Wilmington, N. C., to see friends of the Seminary and to see whether he could get help towards the dormitory. When he got off the train at Wilmington he had to sit for one hour and a half in the station before he felt able to go to a telephone booth to call up those friends. He was on the business of the Seminary, his part of God's business in His Church.

He had great plans in mind for the future of the Seminary. The next twenty years he hoped would show as much expansion in every useful direction as the last twenty.

He was interested in everything that pertained to the welfare of the Presbyterian Church, South. Within six weeks of his death, lying on the bed from which he was never to arise, he drew up a brief of reasons why the Presbyterian Church, South, should establish a Historical Society in this city which should preserve the history of our whole Church.

He served for years as a ministerial bureau, happily suggesting to vacant churches which had consulted him suitable men to be their pastors. A distinguished minister of one of

our largest Presbyterian churches has written: "He placed more men in suitable positions than any other man who ever lived or labored in the Southern Church."

He was interested in and at work for the Reformed Churches throughout the world. His last great discourse was in behalf of Protestant Relief in Europe. He was the instigator years ago of the annual observance of "Reformation Day".

In addition to his services as a preacher and teacher and President of the Seminary, and creator of sympathy in our Church for the Reformed Churches everywhere, he had published many lectures, sermons, biographical sketches, expository articles, especially in the UNION SEMINARY REVIEW. He had published three books:

A Year in Europe. 1904.

The Indispensable Book. 1910.

Appreciations and Biographical Sketches. 1914,

and a few booklets, each one characterized by a style suggestive of Macaulay and Addison. To sum up in part:

He served Union Seminary from 1883 to 1915 as a professor, and from 1915 to 1926 as a lecturer, a total of forty-three years as a teacher of extraordinary efficiency, and brilliance and popularity. In the eighties and nineties of that last century he made the study of the Hebrew language, of Oriental Archaeology, and of the Old Testament each a delight. His accurate scholarship, his searching analysis of the subjects with which he dealt, his seizing upon their important and salient features, his command of the fitting words to set forth his thoughts, his bearing, tone and delivery engaged and held the attention of every student. He came near to being idolized by his students. He was to them the incomparable teacher.

His power in descriptive preaching was in like manner unrivaled. Had he been an Englishman and a Church of England preacher, he would have stood in the company of Dean Stanley, Canon Liddon and Archdeacon Farrar for eloquence, but, I think, with more heart grasp of the truth than any of them except Liddon.

He was early turned by the call of Providence to move and

rebuild the Seminary and develop it in its new location. In this work of institution builder he became not less distinguished. He took hold of this noble old institution when it was poorly equipped and kept her going, handling an ever-increasing number of students, and left her with an endowment of $1,218,-672.00 over against her endowment of $262,000.00 as late as 1896, and an equipment worth more than eight times as much as her equipment in 1896. Grant that her material equipment at Hampden-Sidney was worth as much as $80,000.00; her present equipment cost $651,781.00, more than eight times as much. In adding to her equipment and in multiplying the number of her students by two and a half, in enlarging her curriculum by the addition of developed courses on Sunday-School Work, Religious Pedagogy, Christian Missions, Christian Sociology, in establishing fellowships and post-graduate work, mid-winter courses for ministers, in his favoring the organization of advanced graduate work leading to the degree of Doctor of Dvinity, in his securing the establishment of the James Sprunt Lectures, which brings to the institution every year distinguished lecturers, who usually publish within six months after their delivery their lectures in book form, in his combination of his endeavor to bring about improved methods in theological teaching and at the same time to maintain the truth against all forms of error, he showed himself to be a great administrator. He has had helpers, a faculty characterized by intelligent loyalty in a large degree. He has had wonderful helpers in the Board of Trustees and friends far and near, but what great builder, where everything must be done by persuasion of man and prayer to God and consecrated planning, has not had such helpers? Dr. Moore's ability to keep not a servile faculty but a loyal faculty, and to win and keep great-hearted friends like Mr. Watts, Mr. William Wallace Spence, and Dr. Schauffler, and Colonel Dickinson, and Mr. S. H. Hawes and Mr. C. D. Larus and Mr. Royster, and Mr. John S. Munce, and Mr. Webster Rhoads, and others, who loved him and admired him and had confidence in the propriety of his aims and in his practical ability to carry

on nobly toward their realization, is part proof that he was a great building and administrative genius.

Admired as an inspiring and incomparable teacher, as a most instructive and delightful preacher, as a great administrative genius, he was equally admirable as an exemplar of right living. Thinking royal thoughts, expressing them in royal words, doing royal deeds, moving among men with singular physical beauty of head and face, receiving plaudits which would have turned any ordinary head, he bore himself with splendid humility. He was considerate of all who crossed his path, and most considerate of God and His rights. Naturally, in his own denomination he was the man of most influence in his later years, the best beloved, the most honored. We make these words of Dr. Charles R. Hemphill our own:

> "To few men has it been given to live a life so beautiful and beneficent, to reach an eminence so undisputed and unenvied, and to win an admiration and affection of so many hearts; and of few could it be said so truthfully as of him that he had finished the work God gave him to do."[17]

A prince and a great man, an humble follower of the Lord Jesus Christ, he fell asleep on June 14, 1926, when he had just rounded out sixty-nine years of life full of notable labor and achievements.

Davidson College had honored itself in conferring upon him the degree of Doctor of Laws in 1892, and Austin College in 1924.

Dr. Moore had married Miss Loula S. Fries, of Winston-Salem, N. C., in 1886, than whom no man has ever had a more faithful and devoted helpmate. He is survived by her and by his two daughters, Mrs. Andrew Reid Bird, of Washington, D. C., and Miss Mary Louise Moore; by his two sons, Messrs. Walter Vogler Moore and Francis Hudson Moore, of Richmond, Va.; by a brother and sister, Mr. Charles C. Moore

---

[17]So wrote the Rev. Professor Charles R. Hemphill, D. D., in a letter to Mrs. W. W. Moore, dated July 12, 1926.

and Miss Ida H. Moore, of Charlotte, N. C., and by the following grandchildren, children of Mrs. Bird, Andrew Reid Bird, Jr., Walter Moore Bird and Imogene Bird.

The burial service was conducted in Schauffler Hall at eight o'clock on the evening of June 15th. The interment took place at seven-thirty o'clock on the morning of June 16th at Winston-Salem, N. C.

A LOOK BACKWARD AND FORWARD.

By Rev. Benjamin Rice Lacy, Jr., D. D.,
President Union Theological Seminary, Richmond, Va.

The First Vision.

Union Theological Seminary was built and rebuilt by men who, lifting up their eyes and looking on the harvest, have prayed that God would send forth laborers into his harvest.

The year 1926 marks the one hundredth anniversary of the union of the Synods of Virginia and North Carolina in the control of the Seminary, which they then christened *Union* Theological Seminary. A century ago Dr. John Holt Rice and his colleagues were impressed by the fact "that the state of things in the Southern country most imperiously requires that the Presbyterian Church should furnish to the candidates for the ministry ample means for a thorough theological education". As early as 1810 Dr. Rice, writing to Dr. Archibald Alexander, said, "We want preachers, we want a great many more preachers, preachers of zeal and of talents, who will give themselves up with unreserved devotion to the great work of preaching salvation". Dr. Rice's eyes were ever on the Southern country. In 1825 he wrote to one of his dear friends, "I have lately been making a calculation for the purpose of showing the destitute state of this region. The result is that, take our population from the Potomac to the Mississippi, not more than one-fifth part acknowledges a connection with the Church of Christ in any form. And of this fifth, more than three-

fourths are under the guidance of extremely ignorant preachers. Is not this appalling? . . . O! if we only had the means of raising up laborers of the true gospel, we should produce a mighty change in this whole country. . . . Do, my dear brother, continue to pray for us. Our people here are doing something, but they are feeble and need encouragement."

We are somewhat amazed to find that the field upon which John Holt Rice and his fellow Christians lifted up their eyes, that whole territory from Maryland to the borders of Texas, had less than four million in population in 1820. Of that four million, the Minutes of the General Assembly for 1821 show that less than fourteen thousand were Presbyterians. Nearly nine thousand of these were in Virginia and North Carolina. Yet, with these nine thousand Presbyterians, led by only ninety ministers, and with only fourteen candidates, Dr. Rice dreamed of taking this great territory for Christ. These men of one hundred years ago, with eyes of seers, saw that "unless a respectable proportion of the ministers of religion should be prepared to stand with the foremost in intellectual attainments, learning and science, instead of being the handmaids of religion, will serve the cause of infidelity". They saw a college in Prince Edward where Dr. Hoge and some of his fellow-laborers had been striving to prepare men for the preaching of the gospel without adequate buildings, library or equipment; they dreamed of a great school of theology, with buildings, a library, professors, endowment and students; they declared their purpose of making it a "seminary second to none". They prayed and sacrificed and wrought, and their magnificent dream came true. In ninety years it had grown from a little group of students studying under the busy President of Hampden-Sidney College, and with no funds beyond the small endowment of $2,500, to a real theological seminary which had sent out, not only to the Southern country, but to the ends of the earth, more than one thousand of her sons.

The Second Vision.

As the nineteenth century drew to its close God raised up in the Southern country another man whose heart had been moved with compassion as he saw the multitudes scattered as sheep having no shepherd. That man was Dr. Walter W. Moore. The burden of his prayer also was that God would send forth laborers into his harvest. He and his colleagues saw that Union Theological Seminary had reached the zenith of her usefulness in her then location. They saw a Southland with a largely increased population, growing cities with industrial and urban problems, demanding men of somewhat different training from that which could be received in Prince Edward County. Clinical facilities for students were imperatively needed, and these could be secured only in one of the large centers of population. The fascinating story of the rebuilding of this Seminary has been told until all of her sons know of the valiant service rendered the Church throughout the world by Dr. Moore and his colleagues in that great enterprise. Those people who see only by means of figures may ascertain that in the first twenty-five years after the removal of the Seminary to Richmond the student body had increased from 68 to 128; the faculty from 5 to 10 professors, and the endowment from less than $300,000 to more than $1,000,000. What we cannot see is the great work which the Seminary has done through the pastors, professors, missionaries and editors which it has furnished to the Church at home and abroad.

The Third Vision.

Dr. Rice and Dr. Moore each gave his life for the Seminary. In an address in Union Theological Seminary on October 13, 1912, Dr. Moore related how on one occasion, "when Dr. Rice's class came to his study unexpectedly, they found him utterly spent, sitting beside his table, with its head lying on his arms, saying to himself that his perplexities and difficulties would surely kill him—and they did. *This Seminary cost the life of Rice*". Dr. Henry Louis Smith, writing to Dr. Moore

on June 1st of this year, said, "I am writing with a full heart and a memory of lifetime association and friendship to tell you how sincerely I regret that you have purchased your magnificent success at such a price." Fourteen days later Dr. Moore died. *This Seminary cost the life of Moore.*

These two prophets and builders laid down their armour without having seen the fulfilment of their dreams, but Dr. Moore, before his departure, had outlined for us his dreams for his dear Seminary that it might continue to be an effective instrument for the building up of the Kingdom. He realized that sufficient endowment should be raised immediately to care adequately for the salaries of the professors and the general expenses of the Seminary. His ambition was to raise at least $500,000 for this purpose before his death. For years he had planned and hoped for a librarian, with adequate library facilities in this great graduate school. Such a library must be forthcoming if we are to keep pace with the educational needs of our Church. Having pioneered in Religious Education, Dr. Moore had vision of the time when at Union Seminary a man could receive a course in this department second to none in our land. There were other visions which Dr. Moore had communicated to some of his intimate friends. These included an endowment for the Executive Officer; an endowment for Seminary publications, including the Union Theological Seminary magazine; funds to care for extension work by which this Seminary could send out teams composed of professors and post-graduate students to do religious institute work throughout the Assembly; and yet another dream of several fellowships whereby more brilliant students could be specially prepared in this day of high specialization.

Some of these dreams Dr. Moore saw in the process of fulfilment. His last days were made happy by the fact that, through his personal solicitation, Mr. E. D. Latta had left property and funds for a new dormitory and additional scholarships. In his own will he provided most liberally for the Dr. and Mrs. Walter W. Moore Fellowship, and before announcement of this could be made, Mr. and Mrs. John H. Reed had established the Thomas Cary Johnson Fellowship. There remain, however, many of his plans for us to work out.

The Board of Trustees have solemnly and seriously set themselves to the task of realizing Dr. Moore's dreams for the Seminary. They have unanimously passed the following resolutions, which have been presented to and approved by the Synods of Virginia, Appalachia and West Virginia, and the Synod of North Carolina:

> **Resolved:** (1)) That the services of the late beloved President of Union Theological Seminary, the Reverend Walter W. Moore, D. D., were of such unique and pre-eminent merit that his singleness of aim, constancy of prayer and brilliancy of effort to place Union Theological Seminary in the forefront as a school of the Prophets should be perpetuated by the Church in securing these objectives of his life and service, and this duty becomes more a privilege in view of his recognized and exalted services to the whole Church both at home and abroad, especially in the realm of theological education.
>
> (2) That to this end a movement be launched to secure an endowment to be known as the Walter W. Moore Memorial Fund.
>
> (3) That each department of the Seminary and all of its specific needs be clearly presented to the Church enabling friends to contribute, according to their ability, and to designate any specific memorial when they so desire, all of which contributions, however, may be enumerated as part of the said Walter W. Moore Memorial Fund.
>
> (4) That the controlling Synods of Virginia, North Carolina, West Virginia and Appalachia, at their fall meeting in 1926 be requested to adopt this preamble and these resolutions as their own, authorizing its representatives, the Trustees, to proceed in establishing said memorial as their judgment may dictate."

The raising of the Walter W. Moore Memorial Fund means the fulfilment of Dr. Moore's dearest wishes in regard to this institution. We can see him looking forward along the path of the future, pointing out to us the great harvest field, still sorely in need of laborers, and urging us on to the fulfilment of the task which is ours.

A few nights after assuming the duties of the President of Union Seminary I was seated in Dr. Moore's chair at Dr.

Moore's desk, when there came under my eyes the words penned by Dr. A. F. Schauffler in his diary on New Year's Day, 1919, "In God's name, forward". They recalled an incident which was related to us just before the great offensives in France in the fall of 1918. A Major of Infantry had been mortally wounded near Soisson. He summoned a Captain and said, "Captain, take charge of the battalion; the command is 'Forward'." It seemed to me that night as if Dr. Moore were standing beside me and saying to me, "Lacy, take charge of the Seminary; the command is 'Forward'."

The command is "Forward". The field upon which we life up our eyes needs men, trained men, as greatly today as it did when the hearts of Dr. Rice and Dr. Moore were moved with compassion. Instead of the four millions in the Southern country of a hundred years ago we now count close to forty millions. Our world task has likewise enlarged. If the twins, science and learning, divorced from religion, threatened our nation in 1826, what shall we say of 1926, when these twins have grown to such stature and have become so loudly vocal? If, a century ago, they needed a "Seminary second to none", surely that need is fourfold more acute today. The door of knowledge has been flung wide, secular and professional education has been lavishly cared for. Shall we permit theological education to limp and lag behind? Our great leader and pioneer has fallen—yet can we not hear him speak to us in the language of another great Christian leader: "Only let your manner of life be worthy of the gospel of Christ; that, whether I come and see you or be absent, I may hear of your state, that ye stand fast in one spirit, with one soul striving together for the faith of the gospel"?

A GREAT EXECUTIVE.

By William R. Miller,
Secretary and Treasurer of Union Theological Seminary, Richmond, Va.

Walter W. Moore, peerless preacher, illuminating teacher, Christian gentleman, noble friend, great executive.

The journals of efficiency ring the changes on the essentials of business success—promptness, energy, system, courtesy, salesmanship, whatever that means, and all such. These qualities we expect to find in any successful man, but these alone do not make a great leader of men. Dr. Walter W. Moore had all of them, but he had besides: vision, resoluteness, the spirit of a toiler, resourcefulness and the power to attract other men to his cause. It would take a book to tell the story of the interplay of these qualities in the course of his life's work. Possibly some day such a book will be written. In this brief article we must be content with but three illustrations:

Vision.

As a young man he was called to teach Hebrew in Union Theological Seminary. Beginninng as an assistant instructor, then adjunct professor, then associate professor, he became professor of the subject within six years. He taught his small classes with such power that he won distinction as a teacher and was soon in demand as a lecturer in summer schools and conferences. Here he was brought into association with many types of men and was afforded the opportunity of seeing for himself how some of the great religious and educational enterprises of the country were managed, but as far as we know, he gave no promise yet of development as a practical man of affairs. He studied Hebrew with a diligence which made him an authority on that subject. While doing this he did a large amount of diversified reading, but he did not permit himself to become so engrossed either in his special subject or in general literature as to neglect to read the signs of the times. He

was not of the type of men who might teach Hebrew to small classes without ever concerning themselves with anything outside the walls of the class-room. One of his outstanding characteristics was his keen interest in the world about him. Possibly his withdrawal to the secluded spot, which was then the home of Union Seminary, afforded him a better opportunity of observing the great currents which were remaking America. Eight years after taking on his duties as teacher of Hebrew, there was thrust upon him by the Board of Trustees the duty of raising funds for two small dormitories, and from that day forward he had no respite from the business of the institution. Strange to say, it was not his success on that mission, but his lack of success, which forced him into the department of administration, not by election of the Board, but by the force of innate talents—not because he got the money, but because he got a vision. The mission was not an entire failure, for a substantial part of the sum he sought was raised, and this in a time of financial prostration in both Virginia and North Carolina. But something else was raised, alongside of which this little near-success seemed insignificant, and that was the question—Shall Union Theological Seminary be moved to a city? We do not know how sharply this subject may have been brought to his attention at an earlier date nor how much thought he had given to it. This is certain, that as a result of his experience on that mission his attention was centered on this subject, and that, from this time on, the youthful Professor Moore was committed to the proposition for removal.

It is not the purpose of this article to tell the story of the removal, which has been so well told by others. Our object is to point out the fact that, in this critical moment in the history of the Church, God raised up a man of vision and of purpose. His mind was made up and he went to his task with joy. He seized the very first opportunity to make a telling hit, and his report to the Board of Trustees, which might have been made very properly a simple list of donors, became a great State paper, so keen in its suggestion, so strong in its logic and so convincing in its clarity of statement, that within two years the Board was voting all but unanimously for re-

moval. By conversation, by correspondence, by public addresses, he followed up his advantage, and when the victory was won and the Seminary had been located in Richmond the young professor had revealed to the world a rare display of administrative talents—balanced judgment, courage, eloquence, personal magnetism, reasonableness, ability to antagonize a man's views without alienating the man, skill in the disposition of his resources, an intensity which would be content with nothing short of success, and vision—but the greatest of these was vision, for he saw "the concentration of modern life and influences in the cities, and that these great cities must be seized by us as they were seized by the apostles of old because they are the vital strategic points of the future."

These are the qualities of a man with a great vision. Had he merely the ability to see a great ideal and to persuade men to commit themselves to it, or had he also the less spectacular gifts needed for the humdrum routine of every-day business?

Patient Toil and Economy.

It is one thing to shine in the Synod and sway the feelings and the judgment of the applauding crowd; it is quite another to toil over the problem of getting resources for daily needs and to make tongue and buckle meet. There could never have been a more favorable time than 1896 for erecting great buildings and, if he did not choose the time, a favoring Providence blessed his efforts to make the best of it. As a monument of his business ability and of that of the building committee which worked with him, there stand eight noble buildings. The Administration Building cost $50,000.00. It could not be duplicated today for a cent less than $200,000.00. The residences cost a bit above $7,000.00 each. Not the least of them could now be built for $25,000.00. He held the salaries down. Not that he wished to take aught from the professors, but because there were so many things to be done and the resources were so small. He even made the professors put in their own furnaces and maintain their own repairs, applying the rule as rigorously to himself as to others. His class-room furniture

was a hodgepodge of all sorts of benches in various states of dilapidation, because this was one place where he could save an outlay. He sat on a cane bottom chair with three slats in the back that did not cost $1.50. His desk was not as good as many office boys have. He did without a telephone in his office, and frequently he trimmed the hedges around the campus with his own hands to save the wages of a laborer. Year after year he scrutinized every expenditure and audited every bill personally. In other words, he set an example of watchful economy, the like of which is seldom seen; all the while he was reaching out to get in more funds for the gradual development of the courses and for the wants of a rapidly growing student body. These are the virtues that never shine but always tell, and Union Seminary is firmly rooted in Richmond, not so much because, by the display of brilliant qualities he brought it to Richmond, as because, by the exercise of prosaic qualities, he kept it going and growing after it got to Richmond.

Resourcefulness.

The excitement of battle over, forced to his lonely desk in the struggle over ways and means, did he let his nose stay on the grindstone and lose his ability to see and seize the passing opportunities? One more illustration will suffice: Across the street from the Seminary was an ancient farmhouse. Its latest occupant, Dr. Hunter McGuire, was dead, and the property was placed on the market—thirty-four acres for $17,000.00. This was a large sum in those days! The Seminary was still in debt for the balance on its buildings and was running a small annual deficit. It had become evident that the campus was insufficient in size for the proper development of the Seminary, and here was the chance to provide space enough for all future time. But what could be done without money? What do business men do in emergencies like this? Organize a company. No sooner thought than done, and the Westwood Land Company bought Westwood. The twelve incorporators were carefully chosen from among the generous friends of the institution, and the avowed object of the corporation was to hold

this property until the Seminary should be able to purchase it for the same figure, and in the meantime to allow the Seminary the use of it. Within a few years nearly all of the stockholders had donated their stock to the Seminary and then in seven years the property was duly conveyed to the Trustees of the institution. The City of Richmond has rarely seen a better real estate investment, for thereby the Seminary acquired for almost nothing a tract of land, the value of which it is hard now to compute. Thus Dr. Moore again displayed his fine business qualifications, and by his vigilance, his promptness and his resourcefulness, guaranteed to the Seminary perpetual freedom for future expansion.

Men in their thinking do not ordinarily associate the teaching of Hebrew with the possession of great administrative gifts, and yet it is true that in the generation just passed two of the outstanding institution builders were great teachers of Hebrew. One was the subject of this sketch, the other was the founder of the University of Chicago.

A friend of Dr. Moore's wrote him in June last, upon his retirement from the presidency of Union Theological Seminary, as follows: "Memory goes back to a morning in May of 1883, when at Millersburg you hesitated about going to Hampden-Sidney and assuming the duties of a professor, I honestly believed then that you would prove successful as a teacher of Hebrew. It has resulted in that way. But on that morning it did not occur to me that you would be invested with such wonderful administrative ability, because that had not risen above the horizon. Yet it has been a great part of your life, and possibly one of the most conspicuous sides. God has blessed you and made you a blessing to hundreds of people."

Possibly others shared with this friend his low rating at that time of Dr. Moore's business qualities, and it is pretty certain that almost any business man of that day would have made the rating still lower, when as a young preacher he turned aside from the bright prospects of a popular pastorate, in which in one short year he had electrified the Presbyterians of the State of Kentucky, and wended his way to a little hamlet in what was then called the black belt of Virginia to teach

Hebrew to forty-eight young men in a theological seminary, which, while never decadent, was barely eking out a precarious existence. But wisdom is justified of her children, and we see that this friend reversed his judgment, while men of achievement everywhere applauded Dr. Moore's success and rejoiced to count him as one of their number.

Truly he was one of the great builders of his time who wrought for Christ and His Church.

DR. MOORE THE IDEAL TEACHER.

By Rev. A. D. P. Gilmour, D. D.,
Pastor First Presbyterian Church, Wilmington, N. C.

Few men have rendered such a lasting and substantial service to the Southern Presbyterian Church as Dr. Walter W. Moore. In many different spheres of influence he achieved an enviable pre-eminence. He will long abide in our memories as a Christian administrator, preacher and teacher—these three, but perhaps the greatest of these was the Christian teacher.

As we reflect upon the enriching and energizing nature of Christian truth—its "luminous and lifting" power—when faithfully and successfully planted in the head and heart of teachers and preachers of righteousness in the making, and we reflect also upon the fact that a very large proportion of the ministers of our Church, both past and present, sat at Dr. Moore's feet and learned of him, we can readily form some estimate of his vital and widespread influence as a teacher.

This telling influence was due both to the nature of the truth which he taught and to the numbers of those whom he instructed and their positions of leadership at home and abroad. It was due also and most positively to several marked characteristics of his class-room work.

1. There was the *charm* of his teaching. If there are teachers to whom one cannot listen and teachers to whom one can listen and teachers to whom one must listen, Dr. Moore

certainly belonged to the third class. His presence and his grace, his voice and his style, his winsome personality and his substantial learning—all these rare gifts combined in him to make him one of the most delightful of teachers. He had the unusual ability of making the driest subjects fascinating. The average theological student does not naturally take to the study of the elements of Hebrew with much zest, but Dr. Moore succeeded not only in holding the attention of his classes even to this subject, but also in creating in them no little enthusiasm for it. Someone once said that he could recite the logarithm table in a way to fascinate. "Of making many books there is no end, and much study is a weariness of the flesh." An irresistible charm in the class-room is therefore a most valuable asset in any teacher, and it was this characteristic of his teaching which accounted for Dr. Moore's ability to awaken and to hold the interest of his students and to make his course a positive delight.

2. There was the *enriching* nature of his teaching. He not only arrested the attention of his students and held it; he also filled their minds and hearts with divine truth. He gave them much which they could and did carry away with them to the uttermost parts of the earth and to the ends of their lives. If he served his mental and spiritual viands in networks of silver, he took care to fill these silver networks with apples of gold and to give them handles to make them portable. Genesis and Exodus, Isaiah and Jeremiah, the Psalms and Proverbs, became different books—real and vital—to every student to whom he opened them; in a sense in which it had never been true before they possessed these books and became possessed by them. As he lectured on the historical geography of the Holy Land, Palestine ceased to be simply a far off, remote and misty country, and became instead a real place where real people lived and sinned and suffered and met a real Saviour in Jesus of Nazareth. One brought out of Dr. Moore's class-room a "body of knowledge". His teaching enriched both mind and heart.

3. There was the *stimulating* character of his teaching. He not only caught the attention and fed the intellect and soul;

he also awakened the imagination as to the unexplored regions of truth that lie beyond and brought many a will to the right Christian resolve to search them out. He created an appetite for truth, especially "the truth as it is in Jesus". He awakened the ambition to know, at the cost of any effort, more of "the unsearchable riches of Jesus Christ". He strengthened the will to learn. In the kindliest of ways he not only made his classes realize their ignorance of the vast domains of revealed and inspired knowledge, but he also enabled them to feel that the situation was not hopeless, but rather that the proper effort under the blessing of God would inevitably produce results of priceless value. He awoke and stirred up many a mind. He was one of the most stimulating of teachers.

4. There was the *sympathetic* character of his teaching. He both rejoiced with those who rejoiced because of their success in their studies, and he wept with those who wept because of their failure. No teacher appreciated more fully the solid attainments of his brighter and better prepared students. Nor has any teacher ever showed more sympathy and patience with those who, because of a lack of natural gifts on the one hand or the lack of educational opportunity on the other—one or both—had great difficulty in making good in their studies. Many a successful student of his has been inspired to greater efforts by his sympathetic appreciation of his achievements; and many a slow student has been saved from despair by his sympathetic understanding of his case. He was one of the most sympathetic of teachers.

5. There was the *reverent* character of his teaching. He had the keenest and finest appreciation of all human learning of all sorts, especially of the world's best literature. And to him the Bible was literature of the highest type; but it was far more than mere literature—it was the very "Word of God", "the only infallible rule of faith and practice", of all the world's literature alone "able to make one wise unto salvation". In the Bible he recognized the presence and the power of the Father and the Son and the Holy Ghost. To him it was a revelation, inspired of the Holy Ghost, of the mind and heart and will of our Heavenly Father through His only begotten

Son Jesus Christ, our blessed Lord and Saviour, our Divine Redeemer. In consequence, Dr. Moore always handled the Bible with the most thoroughgoing reverence. He not only felt himself that he was on holy ground, but he also succeeded in imparting this same feeling to his every student. Dr. Moore was one of the most reverent of teachers.

6. There was the *vital* character of his teaching. Doubtless the hundreds of his students still living and scattered abroad will readily recall characteristics of Dr. Moore which have not been recorded in this brief appreciation, but enough have been recorded to prove beyond a doubt that Dr. Moore could not have been other than a most vital and outstanding success as a teacher of "the unsearchable riches of Jesus Christ". He was a faithful man who was able to teach others also the things which he had heard and felt about Jesus among many witnesses. And all over the South and across the seas on the foreign field there are literally hundreds of ministers of the glorious gospel who not only thank God that he counted them faithful and put them into the ministry, but who thank him also that in their preparation he gave them the enduring benefit of sitting at the feet of this most vital of teachers—Dr. Walter W. Moore.

A MAN SENT FROM GOD.

By Rev. James I. Vance, D. D., LL. D.,
Pastor of First Presbyterian Church, Nashville, Tenn.

Dr. Moore was my favorite professor at Union Seminary. It was in the good old days when Union was still holding its seat of power at Hampden-Sidney and Hampden-Sidney was a little heaven of culture and inspiration safely and serenely removed from the unholy tumults of a money-mad, ambition-led world.

It was to this little Hampden-Sidney Eden that Dr. Moore came to teach Hebrew my first year as a theological student.

He was scarcely older than the young men he taught. There was about him a charm of personality, a gentle dignity, an almost girlish timidity, a humanness, an originality of thought, a richness of scholarship, and a quiet spiritual power that captured and gripped the men he taught and held them in an almost idolatrous admiration through all the years that followed.

From the first his students were fascinated by his work in the class-room. Under him Hebrew ceased to be dull. The hours of recitation passed all too quickly. As an extra, Dr. Moore gave a course in the Gospel of John. It marked an epoch in the institution. It was the talk of everyone on "the Hill". Those who were privileged to attend that course under the matchless teacher, who seemed himself another gentle St. John, got a new vision of "The Man and the Book". As I look back over the years, that course stands out prominent above all the instruction I have had in the Bible.

Dr. Moore was intimate without being familiar in his relations with the students. It was not an easy thing to achieve. We felt free to go to him with any problem, and we could talk to him without reserve, but our respect for him was profound. I have never heard his name used lightly in jest, and even a criticism would have been set down as sacrilege or marked the critic as a fool. The young women at Hampden-Sidney called him "the Greek god", and he was handsome enough to deserve the title; but to his students he was "a man sent from God".

With all this he was full of the most delicious humor and as delightful a comrade as could be found. No one enjoyed a good joke more, and he enjoyed it on himself as keenly as on another. One summer we were both in a party climbing the long, rough trail to the Calloway Peak of the Grandfather. Dr. Moore wore a Prince Albert coat, and when I called his attention to his ministerial garb in those wild surroundings, and wagered that it was the first time in human history that the trip had been made in that outfit, he laughed immoderately.

I was honored, along with some others of his students, by being a groomsman at his wedding. It took place in the old Moravian Church at Salem. His bride will tell you that there was never such a lover, and we who stood with him at the altar

will testify that there was never lover more gallant nor one who had a loftier sense of the sanctity of the marriage hour.

I was a member of the Synod of Virginia when the final vote was taken to remove the Seminary from Hampden-Sidney to Richmond. There had been agitation for some time. It was Dr. Moore's dream, but the removal was bitterly fought by the college and by its President, Dr. Richard McIlwaine. Dr. McIlwaine had made an able and what seemed to many a convincing speech before the Synod. Dr. Moore must answer. Could he stem the tide of opposition? The fate of the Seminary hung on that hour. He realized it, and as he arose to speak it was easy to see that he was laboring under tremendous emotion. With evident difficulty he controlled himself.

In a low voice he began to sketch the history of Israel from its obscure beginnings, through its wilderness wanderings, during its sheltered years in a country providentially fitted to shut in and separate from the rest of the world, in order that there a chosen people might be developed and trained for a world career, which Christ ushered in when he tore down the barriers and sent his apostles out on their great missionary adventure.

The word painting with which this was done was unsurpassed. The members of the Synod sat spellbound. They had forgotten the controversy in hand. They were swift away with this matchless vision of the Redeemer's kingdom. Then suddenly the scene was shifted and all that the speaker had been saying of Israel and the kingdom was fitted to the Seminary. In a few brief phrases its story was sketched from a modest beginning through a period of sheltered and retired development, through hardship and privations, until at last the hour was striking to move out and on.

When the vote was taken it was practically unanimous for removal, and from that day until the hour his great soul went home to God Dr. Moore has been the animating presence of Union Seminary. He decided its policies, he secured its resources, he incarnated its ideals. If one should ask for his monument, it is there.

WALTER W. MOORE IN THE FIELD OF LITERATURE.

By Rev. J. Gray McAllister, D. D., Litt. D., LL. D.,
Professor of English Bible, Union Theological Seminary, Richmond, Va.

Before me as I write lies the bound volume of the Union Seminary Magazine of the session of 1892-'3. The paper, poor in quality, is yellowed beyond its years and the typographical appearance is anything but attractive, for printing a generation ago, especially in the South, had not come into its full heritage, and, besides, the financial resources of the publication, which have never been superabundant, were in those days slender to the last degree. But one has only to run through these numbers to recognize in them a wealth of most attractive reading matter, one series of articles standing out from all the rest, a challenging series on Biblical Archaeology from the facile pen of Dr. Walter W. Moore, Professor of Oriental Literature in Union Seminary, and then, at thirty-five years of age, in the rich vigor of his early prime. It needs little imagination to visualize the fascination of such a subject for such a scholar as Dr. Moore. Whatever the future may hold of marvel or surprise—and it is certain to hold very much—the Nineteenth Century for its pioneering work in this wide field will ever be outstanding. In 1799—certainly close enough to that century to be counted in—the Rosetta Stone was unearthed near Alexandria in Egypt and in 1835 the Behistun Inscription, chiseled into the polished face of a limestone cliff in Western Persia, was copied, these two tri-lingual inscriptions furnishing the keys to the vast literatures of the Nile and the Tigro-Euphrates Valleys. Within a few years the great mounds of Nineveh and Babylon began yielding their treasures of city walls, palaces, libraries, huge statues of the gods and priceless records of kings all the way from Shalmaneser the Second to Cyrus the Great. The Moabite Stone, King Mesha's Declaration of Independence of the Ninth Century B. C.,

was discovered in 1868; the Siloam Inscription, in Hezekiah's conduit in Jerusalem, in 1880, and Pithom, one of Egypt's sweat-shops, in 1883. Then, in 1891, came the most spectacular discovery of all, when thirty-nine of the long dead kings and queens of Egypt, the Pharaoh of the Oppression certainly among them, were drawn from their hiding place near Thebes to be exposed thenceforth to the gaze of an unpitying world. The pages that sketch these discoveries bristle with interesting facts, scintillate under the touch of a master of English pure and undefiled, glow with a contagious enthusiasm, illuminate page after page of the sacred record and in a hundred ways grip the reader and fortify his faith. Would that we had more of this kind of writing from the pens of the conservative scholars of our day! Would that our laggard Church could see the unwisdom, the crime almost, of forcing a man of such wide and accurate scholarship and such regal power of expression into the wholly uncongenial work of raising large sums of money which it could and should so quickly have supplied for a cause so fundamental and far-reaching! Through these years he became, indeed, the second founder of the Seminary, but at a cost which his Church should never have permitted.

But finally an extended vacation was arranged that both saved Dr. Moore for further years of work for the Church he loved and enriched its literature with one of the noblest and most helpful of books. In the fall of 1898, after years of anxiety and unremitting toil on the part of Dr. Moore and his valiant helpers, Union Seminary opened its doors in Richmond, its new home. But removal and rebuilding by no means told the whole story. A larger endowment of the institution was imperatively needed, and at a time when a combination of circumstances made what is never an easy task one of special difficulty. The work was pressed forward for the next four years, and then the Board of Directors sent Dr. Moore away for a well earned and sorely needed rest. It was taken, with his family, in Europe, the party sailing in June, 1902, and returning in time for the closing exercises of the Seminary in May of the following year. This was not Dr. Moore's first trip abroad. It was, however, his first leisurely trip abroad,

and he used it to good purpose. He told me once that his predilection was for Church History. On this trip he traveled through lands where much of our Church history was made, tarrying in their choicest spots as no stranger, indeed, but as an appreciative friend, and presenting his impressions in a series of articles published in *The Earnest Worker* and later gathered, with other articles, into one of the most readable of books of travel, "A Year in Europe". About one-half of the book is given to England and Scotland, a division that in no wise discounts its value for Americans of English descent or of Presbyterian persuasion, but the chapters on France, Holland, Germany, Switzerland and Italy are no less engaging. The book is not a Baedeker. It is a captivating narrative (interspersed with the wisest of reflections) of a man who, having seen the things best worth seeing in these historic lands, could make his readers see them too. Here the wide and judicious reading of the author, his historic instinct, his discrimination and sense of proportion, his uniform fairness, his playful humor, his love of the beautiful, and, withal, his delightful diction, combine to give this book (which soon passed into its second edition) a permanent place in our literature.

The Tercentenary of the King James' Version of the Bible called forth in celebration a great stream of books, but none, perhaps, at once more readable and, certainly for its compass, more valuable than Dr. Moore's second volume, "The Indispensable Book". This interesting volume contains only six chapters and but little more than a hundred pages, but it is a veritable gold mine for those who would think and write upon the Bible in its relationship to literary culture, national ideals, morals and benevolence, the schools of our land and the spiritual life. One does not wonder that this charming little volume has recently gone into its third edition and is having a gratifyingly steady sale.

The last book from the pen of this gifted writer was issued in 1914 under the caption of "Appreciations and Historical Addresses". Six personal sketches and two historical addresses are given place within the volume. Three of the men whose lives we find portrayed in it were ministers: Dr. Moses Drury

Hoge, for fifty-four years pastor of the Second Presbyterian Church of Richmond, Va., and through that long period a prince of preachers; Dr. Jacob Henry Smith, for many years one of the foremost of the preachers of North Carolina; and Dr. William Henry Green, one of the ablest Biblical scholars Princeton has ever boasted. The other three men here sketched figured largely in the world of invention and finance: Mr. Cyrus Hall McCormick, whose invention of the reaper made him "not merely", says the author, "one of the world's great inventors and captains of industry, but an epoch-maker of the first magnitude, the creator of an economic revolution, the greatest promoter of agricultural development that ever lived, and one of the supreme benefactors of the human race"; Mr. William Wallace Spence, of Baltimore, cited as "a conspicuous example of eminent and honorable success in business, combined with Christian benevolence and manifold far-reaching usefulness", a man whose memory is enshrined among us in the library that bears his name; and Mr. Joseph Bryan, of Richmond, whom the author both finely and justly delineated as "our ideal citizen, an upright and able man of affairs, an unselfish leader of civic progress, an open-handed philanthropist, a golden-hearted gentleman and a reverent and radiant man of God". The two historical addresses bring the book to a close. The first, on "The First Fifty Years of Union Theological Seminary", was delivered at the centennial of this Seminary in 1912, and is largely biographical, most interesting sketches being given of Dr. John Holt Rice, Dr. George A. Baxter, Dr. Samuel B. Wilson, Dr. Francis S. Sampson, Dr. Benjamin M. Smith, Dr. Robert L. Dabney and Dr. Thomas E. Peck, names that will forever stand high in the records of this institution. The final address of the book, on "The Beginnings and Development of the Presbyterian Church in North Carolina", was delivered at the centennial of the North Carolina Synod. It was a ringing summons to press forward in enlarging fashion, both at home and abroad, the great work of the great Head of the Church.

These three volumes do not comprise the full literary output of this gifted man. His sermons, lectures and addresses, as a

host of grateful hearers will testify, were both heart messages and literary masterpieces, though but few of them, such as "Religion in the Home" and "The Eloquence of the Heart", were put to print. In 1918 he published "The Value of the Church", and in the same year collaborated with Dr. Edward Mack, of his faculty, in the preparation of "The Teaching Values of the Old Testament", Dr. Moore furnishing the chapters on "The Land and the Book" and "The Poets of Israel". This book, containing ten chapters and seventy-nine pages and constituting one of the general units in the Standard Training Course for the Sunday-school teachers of our Church, has reached a circulation of many thousands of copies and has gone out to many lands of the world. In 1920 Dr. Moore made another substantial contribution to our literature in the issuance of "A Real Boy Scout", a brochure that has had a wide reading throughout the land. I have already spoken of the earlier articles of Dr. Moore in the UNION SEMINARY MAGAZINE, now the UNION SEMINARY REVIEW. The last article from his pen was sent from his sick-room and appeared in the issue of the REVIEW of April, 1926, a noble and fitting tribute to his friend, Colonel John Q. Dickinson, of Charleston, W. Va., the founder of the Chair of Church History in this institution.

The limits of this paper forbid any real enquiry into the fashioning of such a style as Dr. Moore revealed. He held converse with the masters in literature. He was a lover of the Wizard of the North. He owned the spell of Dickens, and yet did not hesitate to criticise where criticism was due. He walked with the great poets of earth and counted as companions the historians of the ages. Above all, he made the Scriptures his delight and drew unfailing inspiration from their pages. Such were his models; such in part the materials of his thinking. With these before him, and with a diligence that spared no toil, he disciplined himself into the expression of his thoughts with a clarity, a vividness, a felicity of word and phrase and sentence and a captivating nobility such as few scholars of our generation have been able to achieve.

SERVANT OF CHRIST AND HIS CHURCH.

By Rev. A. M. Fraser, D. D.,
Pastor of First Presbyterian Church, Staunton, Va.

(This article is composed of extracts taken from Dr. Fraser's noble address on Dr. Moore at the Memorial Service held by the Synod of Virginia September 16, 1926, in Schauffler Hall, Union Theological Seminary. The whole of Dr. Fraser's address is published in the Minutes of the Synod of Virginia, 1926.—Editor.)

In the death of Dr. W. W. Moore the Synod of Virginia and the whole Church has suffered a loss that is unspeakable. He was invaluable to the cause of education and religion throughout the South, a counsellor of schools and churches, a man of God, a molder of men, who in turn guided religious thought in countless communities throughout the land. Along with this record of his death and of the salient facts of his life, Synod would hereby express its profound sorrow at his death, mingled with emotions of wonder at the man and gratitude for his varied and far-reaching usefulness.

Dr. Moore's natural endowments were rare. He had a unique combination of gifts and each one of many of those gifts was of singular excellence and lustre in itself. This generation has not seen another instance of a blending so extraordinary of so many elements of attractiveness and power.

His manly beauty of form and figure always made him an object of respectful curiosity and irrepressible admiration in any group. He was tall, broad shouldered, perfectly proportioned, easy and graceful and unaffected in every movement. His face was exquisitely molded. He had large mellow, glowing gray eyes, and his countenance gave the impression of large reserves of thought and feeling. His voice was strong and full, but gentle and musical, "never unpleasant or uncontrolled or overstrained, no one ever heard him scream or tear his throat". His intonations were peculiar to himself, delightful and inimitable. His ability to acquire, to retain, to recall with accuracy, his association of ideas, the faculty he displayed

in the felicitous use of widely gathered literary treasures, would alone have made him distinguished. God speaks of the peculiar talents of individuals as His gifts to them. "Every man hath his proper gift of God, one after this manner, and another after that." These gifts are not the objects of ambition or of jealousy. Dr. Moore's ensemble of natural gifts made him so superior that he was at once the despair of imitation and a rebuke to envy. All alike accorded him a whole-hearted and unjealous admiration. God also speaks of His specially endowed servants as in turn His gifts to the Church. Christ "ascended up on high and gave gifts to men". These gifts, we learn, are gifted men. Dr. Moore was with us like a fadeless sunset, not to reproduce, but to accept, to admire, to enjoy, and as one through whom we might open our souls to God's sense of the beautiful and the elevating.

By assiduous application to study, his scholarship became thorough, genuine and broad. He acquired a diction that was remarkable for its purity of Anglo-Saxon style, its simplicity, its force and its positive enchantment. Withal there was a spice of daring in his use of words and imagery that piqued your admiration and challenged your undivided attention. When he had finished a discourse you felt that it was complete. He had said all that needed to be said. He had said it in the most pleasing and satisfying way. And yet it all seemed so easily done that you did not realize how much power was involved till you tried the same thing yourself with some familiar and easy theme.

At the time of his graduation from the Seminary, one or the other of two brilliant, gracious and useful careers seemed ready to claim him, with probabilities evenly balanced between them. He might become a great pastor and preacher, or he might become a great scholar and teacher of religious teachers. The controlling hand of Providence and the guidance of the Holy Spirit soon decided the question. Within two years he was called back to teach in Union Theological Seminary, from which his connection was not to be severed again but by death.

He had a clear genius for teaching. One of his students remarks, "You never knew Dr. Moore if you never sat in his

classes. He could make the dry and insignificant facts of Hebrew appeal to you as if they were the most wonderful tales of fiction." Another of his students says, "His first year as teacher, he agreed to give the Junior class of that year a special course in the study of the Gospel of John. * * * The popularity of this course was shown from the fact that for those lessons the Junior class, numbering sixteen, was increased to forty by the attendance of members of the other classes."

Under his administration Union Seminary has grown to be the largest Presbyterian Seminary in the South. It has the largest student body, the largest faculty, the best equipment of buildings, grounds and appliances. The sustaining constituency has grown, noble gifts have been poured into it, and the interest-bearing endowment has increased to nearly a million dollars. The curriculum has been enlarged by the addition of regular courses on Sabbath School Work, Christian Missions and Christian Sociology. Fellowships for post-graduate study, courses of advanced graduate work leading to the degree of Doctor of Divinity, mid-winter courses for ministers, and the James Sprunt Lectureship, which every year brings distinguished lecturers to the Seminary, are some of the fruits of his progressive administration.

Probably his most valuable service in connection with the Seminary was the personal impress he made on the thousands of students who have come under his influence and who have felt the benediction of his presence, the wisdom of his counsel and the resistless effluence of his high-mindedness and piety. One student says, "The first lesson in Hebrew brought me into the very presence of God." The quotation he applied to Dr. Moses D. Hoge was pre-eminently applicable to himself, "He ever wore the white flower of a stainless life." He once said of Dr. Theron Rice, "His walking across the campus was like a benediction." No less was it true of himself. No suggestion of what is unworthy ever attached itself to the thought of Dr. Moore. Charitable without false sentiment, he was judicial in his estimates of men. He understood students when their motives were challenged by others, and put iron in their blood by his confidence in them. He encouraged the despondent,

chided the careless, counselled the foolish, helped the needy, cheered to their greatest achievement those who were aspiring, and held aloft before all the purest and most exalted ideals. Many a minister, rejoicing in a congenial and fruitful pastorate, owes his opportunity to Dr. Moore's friendly commendation of him to the church he serves. Many a church has Dr. Moore to thank for its pastor. On the occasion of the celebration of the fortieth anniversary of the beginning of his work as a teacher, innumerable letters of congratulation and gratitude from his former students came upon him like an avalanche. These letters have been bound in two volumes and for generations will be a precious and priceless heirloom.

But while by an act of God he was turned aside from the pastorate to the calling of a teacher and administrator, he was by no means excluded from distinguished public speaking. When as a recent graduate he took the work of an evangelist in Swannanoa Valley, the fame of his preaching rang out through the church. The memory of that preaching lingers there today as a dream after nearly a half-century. A venerable lady delights to tell of one reminiscence. A slender stripling came into the pulpit; he announced his text, "I can do all things through Christ which strengtheneth me". Then followed the most wonderful sermon she ever heard, and it "seemed to verify the text itself". Similar memories of him are kept alive to this day in the Millersburg Church in Kentucky.

When the General Assemblies of the Northern and Southern Presbyterian Churches held a joint session in Horticultural Hall, in Philadelphia, in 1888, celebrating the hundredth anniversary of the organization of the first Assembly in America, Dr. Moore, then thirty years of age, was one of the few speakers chosen to represent the Southern Church. When he came on the platform to deliver his address, his youthful appearance so contrasted with that of the venerable and distinguished men who had preceded him, long-time leaders in the Churches, that the effect on the audience was startling, and the question was freely asked why one so very young should have been put on the program. Some resented it. An eye-witness gives this account of the scene:

"He followed a speaker more profound than popular. The audience was leaving, as Dr. Moore described it, 'in solid platoons'. He arose and began his speech amid much confusion. I was in the gallery and watched the audience. In a very few minutes the rout ceased. Old men began leaning forward and put their hands to their ears. He held his audience spellbound. When he closed the applause was thunderous; the applause began again and again. With that inimitable grace of manner he arose, lifted up his hand and quoted a verse or two from the Bible. Then sat down again amid applause that was almost deafening." No more effective or pleasing address was delivered at that meeting.

On special occasions innumerable, commencements, celebrations, installations, dedications, etc., he was invited to speak continually. He received many calls to the pastorates of commanding churches and he was called to places in theological seminaries. Perhaps the most noteworthy of all the invitations came from the Fifth Avenue Presbyterian Church in New York City. No pulpit in America could offer a greater or more assured reputation, and he was still young and had his name to make. The salary offered was the largest paid by any American church, and it was equivalent in those days to a small fortune, while the place he held had only a small salary attached to it and with little hope of much increase. His declining all such calls, to Princeton Seminary, and to the Fifth Avenue Church, etc., shows how loyal he was to his own people and to the Seminary and how little he was affected by ambition or gain. He had espoused the Seminary and had dedicated his life to it in the spirit of a holy consecration. In the success of the institution God has seemed to place the seal of His approval upon his self-denial, his consecration and his faith. His name will be enrolled for posterity along with the eminent constructive leaders of our Synod in the past, John Holt Rice, Robert L. Dabney, Moses D. Hoge and others whose praises he delighted to celebrate.

Dr. Moore was also an author. It is the Church's misfortune that he did not write more. Besides occasional articles in periodicals, he published three books. "A Year in Europe"

is a collection of letters prepared for children in the homeland while he was traveling in Europe. It is charming for grown people as well as children and a delightful and useful companion for any one who goes abroad. "The Indispensable Book" is a discussion of the supreme and indispensable importance of the Bible and an invaluable collection of quotations from the greatest men on various aspects of the Holy Book. A third volume bears the name of "Appreciations and Historical Addresses", articles he had written about distinguished men and addresses delivered by him on notable occasions. Each is a masterpiece of literature. Could he have given a true picture of his own life, it would have been his greatest masterpiece.

When death came "he was so near the pearly gates he just entered". Such is the beautiful account of the end by one who waited for it with the fullest heart of all.

Carefully survey our whole ministry and weigh this sentence and see if it does not tell the truth: In the death of Dr. Walter W. Moore the church has lost her most distinguished, most useful and best beloved son.

SOME PERSONAL REMINISCENCES OF DR. MOORE.

By Rev. Frank T. McFaden, D. D.,
Pastor of First Presbyterian Church, Winchester, Va.

The news of the death of Dr. Walter W. Moore brought profound sorrow to the whole Church of which he was an honored and beloved minister. When the telegram was received announcing his death there came into my mind the words of Elisha as he saw his friend and brother departing: "My father, my father; the chariot of Israel and the horsemen thereof." The prophet recognized, as we all must recognize, that the bulwark of the nation as well as that of the church lies in her righteous men.

To some men one talent is given: to others, five; and to still

others, ten talents. Dr. Moore was of the ten talent number, and he used them all not for his aggrandizement, but for the glory of his God. He was one of the best all-round men that it was my privilege to know and to be associated with. He excelled in all things. He was a prince in all of the characteristics and qualities that make for leadership.

As a preacher, he excelled in all the traits that make a great preacher. His sermons were prepared with great care and were expressed in language so simple and so clear that all could understand. It was once remarked to me after Dr. Moore had preached one of his great sermons—"Why, I can understand that man, and you say he is a great preacher." He was one of the great outstanding preachers of America.

He was a teacher with few if any superiors. His teaching of the Hebrew language was so striking that a student felt it almost a grave sin not to be prepared for his class. I recall that in our first year a student came in a week late for the session. Dr. Moore impressed upon him the necessity of spending extra time upon the study of the Hebrew, as the Inductive Method was being used, so that he could catch up with the class. He remarked, as all teachers do remark—"Mr. Blank, you must spend all your time upon this subject." A few days afterward this same student was called upon in another class to recite, and to the surprise of the professor and students he replied that he was unprepared. When asked the reason for that unusual excuse on the part of a Seminary student, he stated that Dr. Moore had told him to put all his time on his Hebrew.

As a leader Dr. Moore was safe, sane, able. He was most modest in it all, but wise and influential.

Dr. Moore was a great executive and administrator. Courteous, sympathetic, he listened to the views of others and gave due consideration to any suggestions that might be made. But when he had thought the proposition through and then stated his position, one knew that it had been well conceived, carefully planned, and that it meant the betterment of the object concerned and not the pride of his own work. It was easy to follow him.

In the social life, Dr. Moore shone with a brilliancy of wit and pleasing edifying conversation that made him the centre of an always interested and interesting group. He was a raconteur with few equals.

As a friend Dr. Moore was cordial, sympathetic, helpful, as hundreds can testify. In it all, he was filled with humility and characterized by sincere modesty. Humility is a characteristic of the truly great. He exemplified it to a large degree. Whether he was called to a professorship in other Theological Seminaries or to the pastorate of large churches with princely salaries or delivered lectures and preached sermons that thrilled the large audiences, no publicity was given by him of the honors rightly won and deservedly bestowed. Accounts of these had to be secured from others. He hid himself behind his Master.

But it is not of all these and many more that could well and truthfully be presented that I desire especially to write. They will be written about and enlarged upon by others. As a student, as a pastor, as a member of his Board of Trustees, as a friend, and as citizen of the same city with him, I knew him for forty-three years. I would therefore mention two or three characteristics that deeply impressed themselves upon me during our long association.

Dr. Moore came to the Seminary as professor in my Sophomore year at Hampden-Sidney College. When he came to the Seminary first as a student he roomed in the home into which I afterward married. He made a deep impression as a student on that household. And when he afterward returned to the Seminary as a professor, his virtues and praises were household words to me. In addition, my two summer vacations while a Seminary student were spent in Kentucky. Quite frequently I met persons who knew of the wonderful work which he did in Millersburg and spoke of the lasting impressions which he made on his people within the short period of his pastorate there. I was often asked if I knew of Dr. Moore, who was bound to become a great man. These and other circumstances formed a tie that drew me to him; and I have always been honored and made proud by his friendship, the as-

sociations with him, and the receiver of his confidences as to many matters that concern us all in the church.

Dr. Moore was a sincere lover of young men and deeply interested in their welfare. He was as ready to talk with them and listen patiently to their problems as if they were of royal blood or some great statesmen. He was interested. Nor was that interest feigned. He had been along the way and he knew and sympathized. No question was too small or too great. He was a ready sympathetic listener. And the seeker after help left his presence a stronger and more courageous student. One forgot the greatness of the man and the distance that separated between the two. Dr. Moore was one with the student. Just recently an instance came under my observation of how helpful he was. A young preacher was returning from his country appointment several years ago. He was discouraged. He felt he had done so poorly that perhaps he had made a mistake in his calling. He boarded the train, and to his surprise but pleasure met Dr. Moore on the train, himself returning from a Sunday appointment. Dr. Moore saw the discouraged feelings upon the countenance of the young man and asked what the matter was. The young preacher unburdened himself to the interested listener and friend. Dr. Moore then spoke to him out of his own experience and gave sound and encouraging advice, closing with the remark that before the young preacher would arrive home something would happen that would convince him that he had done good the day before and that he had not failed in his efforts. That young minister informed me that it so happened as Dr. Moore had predicted, and he went to his work with a new zeal and courage and with thanksgiving for the so-called accidental meeting with Dr. Moore that meant so much to him in his ministry that became so successful. This is but an example that was always being followed. Dr. Moore was the friend of the young men. He saw their possibilities. He looked to the good points and believed that they would prevail.

No man was more consulted than he by churches and committees seeking pastors. Many of the young preachers have been called to pastorates and have wondered how it was, when

they later discovered that it was through the friendship and advice of Dr. Moore. He gave the young fellow the benefit of the doubt. Nor was that friendship expressed only in words. I was associated with Dr. Moore in the city of Richmond for twenty years and was chairman of the Committee on Christian Education and Ministerial Relief in East Hanover Presbytery. That brought me in direct contact with many of the Seminary students. I know of many cases where large material assistance was rendered by Dr. Moore to the students who were in great need. I know of instances where Dr. Moore had gone to preach so that whatever honorarium might come to him could be used for the benefit of some one in need of financial assistance. Many rise up and call him blessed for all that he was in one form and another to them.

Dr. Moore was characterized by the absence of any feeling of resentment towards any who might differ with him. He never held or kept a grudge. He never nursed a grief, however strong the reason for such resentment might exist. He fought with honor and upon high Christian ground. Perhaps this was never more signally illustrated than in the removal of the Seminary from Hampden-Sidney. As one at the head of the institution he was charged with its success. He saw the trend of the day, and thus the necessity for the removal to a growing city. Hampden-Sidney College and Union Theological Seminary had lived together for many years, though they were separate institutions. But the authorities of the College as well as the citizens of Hampden-Sidney felt that it would injure the College and the place. No blame attaches to their objection. It was natural that a fight should be made. To show Dr. Moore's feelings in regard to the matter he offered to combine efforts and help to move the College too to a site to be donated not so far from the one offered the Seminary in Richmond. The Board of Hampden-Sidney College rejected the offer. I was present at the meetings of Synod at Danville and at Charleston. Those were great debates. There were giants in those days. Church controversies are apt to make divisions and they are the hardest to heal.

Many things were said that might have been left unsaid.

But Dr. Moore arose above all personalities. And by his courteous conduct and treatment of the whole question, he was the winner in the fight. And as a result of his conduct no scars were made that could not be healed. And it would take a microscope of huge dimensions to find any scars remaining today. To give a personal example: I was a member of the Board of Hampden-Sidney College or just made one. At the meeting of the Synod at Charleston I was a member of Abingdon Presbytery, the first on the roll of Presbyteries of the Synod. After that long debate that night, when the roll was called those whose names stood ahead of mine in the list of ministers of the Presbytery were absent for some reason or another, if I remember correctly. I voted No! When a vacancy later occurred on the Board of the Seminary I was elected a member of that Board through the influence or suggestion of Dr. Moore. Dr. Moore knew the situation and held no grudge and treasured no resentment that I did not agree with him then, though he might well have done so. Yet no man has felt freer to consult with him than I and no one has felt freer to enjoy his friendship and confidence. The same sort of experience others in other matters have had with him. He was above petty jealousies and intrigues and envyings. He was a man among men.

Dr. Moore had a sense of wit and humor that could not always be hidden. Nor did one want him to hide it. He loved a good story. He could tell one well. His fund of such was remarkable. But no story was ever told by him that could not be told from the housetop. And no one would ever dare even to presume to tell him any that were in any wise objectionable or off color. But he saw the humorous. No one who ever saw could ever forget that twinkle in those fine piercing eyes as he saw the funny side. It was this sense that helped him much in his work when often he was under tedious, strenuous, and depressing conditions of work. He seemed never to forget an amusing incident that happened when I was a Junior in the Seminary. He always begged forgiveness. But the eye always twinkled when he did. In addition to my Seminary

course I was taking what some might call an "Elective Course" in that same home where he used to room when he was a student. The subject of that course was named "Mary". Dr. Moore called on me one day to read in my turn a verse of the Hebrew. It was Genesis 24:16, where Rebekah is spoken of "as very fair to look upon". The Hebrew is "Marey tovath". I was a bashful youth then. The classmates saw the situation and that I would have to pronounce the Hebrew "Marey". They began to nudge one another in such a way that Dr. Moore saw the point, and as I endeavored to pronounce the Hebrew, embarrassed as I was, he quickly caught the spirit and could not resist, as he afterward said, saying—"Mr. McFaden, how did you pronounce those words? Will you please try them over?" We often had a good laugh over that experience and it gave him much enjoyment.

While I was pastor in Lynchburg, Dr. Moore made a quiet canvass for money for some special object in connection with the Seminary. About ten thousand dollars were needed. He asked if we might get him a thousand. The Session authorized me to invite him, and the preceding Sunday of his appearance I announced the object of his visit and asked for a large congregation. Dr. Moore came and preached on "Elijah on Mt. Carmel". It was a great sermon, and he applied it in closing to the needs of the prophets of today that they may be freed from all worries so that they be bold to proclaim righteousness uninfluenced by the material necessities and that the training necessary for this might be provided. He then closed. He never said money. He did not ask for a cent. Before we left the church the ten thousand dollars in cash and subscriptions were in the hands of the treasurer of the church. I can hear now that hearty laugh and see the merry twinkle of pleasure in his eyes when I told him that one of my facetious members had said that it was the most sudden, successful descent from Mt. Carmel to the pockets of the people that he had ever dreamed of or thought possible.

Just another: When I was pastor at Marion I preached at Rural Retreat, where we erected a church. So much had been heard of Dr. Moore that it was no trouble to get the officers

to agree to have him come and dedicate the church. As was always the case, he agreed to come as readily and cheerfully as if we were the biggest and richest church in the land and as if I were the greatest preacher in the world. One member begged to have the honor and privilege of entertaining him. But that member's house was sadly in need of repairing and painting. His wife had been after her husband for years to have these done, but without result. So interested was this man in having Dr. Moore that he set to work to put his house in fine order. I can see now the look of appreciation on Dr. Moore's countenance and then the appearance of that modesty and humility so characteristic of him when he was told that his visit to the member's house had cost that member in repairing for him, in addition to his subscription to the church, some $600, but that the member said that it was worth twice that amount to have such a man in his home and to hear such sermons as Dr. Moore preached that day.

But pages could be written to extol his virtues. It is impossible to express in words all that he did and said and was for and to the Church and his friends. "Know ye not that there is a prince and a great man fallen this day in Israel?" If we seek his monument we may find it not only in this great institution, in these magnificent buildings of Union Theological Seminary, but in the lives and ministry of over a thousand of our preachers who were impressed by him and his life; and through these ministers, in the lives of hundreds of thousands to whom these pupils of his have ministered and are ministering today.

Without any reflection in the slightest degree upon the others, three teachers stand out pre-eminent at Hampden-Sidney in their influence upon me as a young man and in my subsequent career—Dr. Thomas E. Peck, Dr. Walter W. Moore, and Professor Addison Hogue. I heard Dr. Moore preach a sermon at the Seminary on the Deity of Christ that settled once and for all any question that might arise as to that subject for me today.

It was a rare privilege to be with him for a half hour a short while before his departure. He heard that I was in

Richmond and sent word that he would like to see me. I went. It was a great period and I shall never forget it. I had known that he would probably not get well and that his end was not far off. It was heart inspiring to hear him talk with the goal so near and in all of his conversation to have the undertone sounding that he had fought the fight and that he had kept the faith.

We mourn his loss. We sympathize with his loved ones and with the whole Church. God buries the worker, but carries on the work. It is good to know so. We are apt to think that in such a case, that the race of such a man is lost. It is only a little earlier won, and the crown of victory has been placed on that noble brow. The music and sweetness of that great life have not been broken, but under the care of the Divine Musician will be brought out in all their harmony and perfection. The pillar has not been broken, but it has only been transferred and made a part of that temple not made with hands, eternal in the heavens.

I think I can hear the celestial enconium: Well done, thou good and faithful servant. And I heard a voice from heaven saying unto me, Write: Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors and their works do follow them.

WALTER W. MOORE.

An Appreciation of Dr. Moore, on Behalf of the Presbyterian Churches of Richmond.

By Rev. William E. Hill, D. D.,
Pastor of the Second Presbyterian Church, Richmond, Va.

In attempting to speak of him who is gone, we can but remember how often he was called on to record the achievements and commemorate the virtues of those who had lived well. Oh, for his own gift of apt and happy phrase, that we might with equal excellence do justice to the gifts and graces which match

those of any whose virtues he praised! The very fact that he was so often charged with the task of doing for others what we are attempting to do for him is suggestive of some of his peculiar powers and aptitudes—his balanced judgment of men, his freedom from the spirit of detraction which so often mars greatness, his appreciation of worth and service, as well as his facility in expression and his discriminating taste. What was to me the most meaningful word spoken of Dr. Moore at the memorial service held by the Synod of Virginia was the last, spoken by one who was not on the program, but asked the privilege of saying a word in view of his long acquaintance with Dr. Moore: "To enumerate his gifts and count over his achievements does not describe the man; Dr. Moore was Dr. Moore." It was a word well spoken, and seems to say that the most significant thing about some men, at least, cannot be described. It is personal and individual. It is not to be found in the sum total of their virtues, but is something over and above. "Dr. Moore was Dr. Moore." When you ask what it was, you can only recall incidents and say, "There it found expression". Indeed it reveals itself more fully in minor matters and in the more intimate passages of life. The last and the finest test of a man—his greatness and his personality—is not to be found in the analysis of his powers, or in his visible achievements; but in his influence upon those whose lives he touched intimately—the love they bore him and the memories they cherish.

It is not my purpose to speak of the educator, the preacher, the administrator. It is not necessary for me to attempt to sketch his character or describe his long career of usefulness. All this has been well and adequately done. I ask only to be allowed to offer a tribute of love, and to mention little incidents here and there, characteristic of the man, and indicative, it seems to me, of some things in his personality that endeared him to us.

Something of the gracious courtesy and appreciative spirit of Dr. Moore revealed itself in his personal notes. In the fall of 1924 he spent a little while in my home. A few days later there came a note. Who that ever received one of those gra-

cious notes of his, written in a hand that, somehow, strangely matched their spirit and phrase, and does not remember it? And who that ever did him a favor or courtesy, however trifling, and failed to receive one of those notes? His was a deeply appreciative and gracious spirit. One so appreciative of the slightest kindness, and so gracious in his expression of it, could not fail to be loved.

From Dr. Allison Hodges I have this illuminating incident, indicative of a strong love of justice and a spirit of fairness, which characterized him from his earliest years. On one occasion in the Literary Society of Davidson College a young man, whose family, though living in North Carolina, had allied itself with the Republican interests, and, as was natural in such cases, was very zealous in the effort to justify his position, addressed the Society on the subject of the superiority of the Northern leadership in the Civil War. Not content with describing their excellent qualities and enumerating their achievements, which would have been quite justifiable, he had the temerity to contrast them with those of the Southern leaders, whose greatness he belittled. The members of the Society were dumb-founded. In the ominous silence that ensued Walter W. Moore arose, said that he felt that this challenge could not go unanswered, and asked the privilege of replying at the next meeting. There was a unanimous demand for an immediate reply. Then, drawing upon that fund of historical information, accurate, comprehensive and minute, which was already his, with choice phrase, and intense but restrained feeling, without casting aspersions upon any one, he not only vindicated the South's idols, but so thoroughly vanquished his opponent as to leave him speechless. He was always a champion of justice, charitable to men's faults, generous in his estimate of their virtues, and very largely without personal prejudice. What he here did for the illustrious he would have been as quick to do for the humblest. This characteristic of his explains in part the fact that he himself had few or no detractors; no one was ever heard to attempt to disparage the virtues or the excellences of Walter W. Moore. Of what other man of eminence can that be said? He was a lover of truth.

A man of positive and independent convictions, he was never found waiting to see the direction of the wind before he formed his opinions; and no one was left in doubt as to his position when he had spoken. Yet he was never pugnacious or unduly aggressive or intolerant; nor did he ever close his mind to reason, or refuse to listen to others with perfect courtesy and freedom from impatience. There was no bitterness toward those who disagreed with him, and there was left in their hearts no bitterness toward him. He had in him that fine combination of justice and charity which, while never blinding the eyes to the faults of men, or failing to disapprove of evil, champions the truth. All men knew that he would see the best that was in them, and give to them full credit.

Here and there characteristic sayings of his now come to my mind with peculiar significance. Here is one which, it seems to me, expresses one of his marked characteristics. "Young gentlemen", he was wont to say in his class-room, "humility is the crown of Christian graces." At the moment such a word was to me but an impressive phrase; now it appears as the probable statement of a guiding truth, an ideal for his own life. When was there ever a man of such gifts and so honored, and yet so free from personal vanity, and of so modest a disposition? In him humility crowned the Christian graces.

Another class-room word of his, indelibly impressed on my mind, furnishes a suggestion of the character of his Christian faith. "Young gentlemen, to my mind the most convincing evidence of the divine origin and the providential preservation of the Christian Church is the kind of preaching it has survived for nineteen centuries." A half serious remark, with a little humor beneath it; yet, as I believe, indicative of a foundation belief of his own, not only with reference to the church, but also to the whole order of the world and his own life. Underneath are the everlasting arms; over all is the glorious providence that preserves all good. God keeps watch above His own. One need give himself no uneasiness as to the wisdom of God's orderings. In such faith is found the true basis for poise, perfect peace, hopeful outlook, and a quiet spirit. It

reminds one of the declaration of Erasmus about another illustrious Moore: "Such is the excellence of his temper that whatsoever happens that he could not help, he loveth it as though nothing could have happened more happily." Here, I believe, we find the secret of his own serene spirit, his poise and his hopeful outlook. The Church, about the welfare of which he was so deeply concerned, and his own life, in spite of sins, weaknesses or mistakes, were in the hands of God, and being providentially cared for. This is the very heart of the Christian faith.

An incident of my own Seminary days is typical of his beautiful tact and gentleness in dealing with men. One of the students, having come to the conclusion that he could spend his time more profitably in study in his own room than in the attendance on certain classes, absented himself from the classroom. Before long there was a summons from Dr. Moore. When the young man returned he was an humbled and a chastened man. Asked about the interview, he replied, "Dr. Moore is the perfect gentleman. I do not believe that any other man in the world could have showed me how big a fool I have been, and do it in such a gentle way." Dr. Moore had chastised him, made him ridiculous in his own eyes, until he felt like a little boy; and yet in doing so he not only held his regard, but deepened his admiration and affection for himself. That was a wonderful achievement, possible only to the fine tact and gentleness that is born of a loving heart.

This last phrase recalls to my mind Dr. Moore's own inimitable description of that remarkable scene in one of Scott's novels —he was a warm admirer of Scott—where the dwarf attempting to lift a wounded man caused him to cry out in pain, but when the arms of the strong man are placed beneath him he is borne painlessly like a child on the bosom of its mother, and his concluding remark, that the greatest gentleness is possible only to the strong. In Dr. Moore gentleness and strength were wonderfully blended.

Another incident related by Dr. Hodges, the friend of Dr. Moore's student days, splendidly illustrates his passionate love for the Church and his spirit of self-sacrifice in her service.

He and Dr. Hodges and one other companion were spending a vacation traveling horseback through the mountains of North Carolina, when they came upon an abandoned church, a structure of better type than most of those in that region. A sight so unusual attracted his attention, aroused his interest, and distressed him. They spent the night nearby, and he inquired of his host the reason for the abandoned church, but was met with silence. That church, however, was on his mind and heart; and he persisted in his investigations the next day. With great difficulty he learned from a reluctant native that a bitter neighborhood feud had resulted in the closing of the church, and that the breach was irreparable. Dr. Moore bade his companions leave him there; and never rested until he had permission to open the doors of that church and to stand in its pulpit. There for many days he preached, in the effort to heal the breach and restore harmony. Could anything be more typical of the man—his zeal for the cause of Christ, his eagerness to be of service, his deep concern for the welfare of the church, his distress over divisions or strife within it? By such qualities he served, and endeared himself to the whole church. But because of his nearness and his residence here, the Presbyterian churches of Richmond reaped the larger benefit. The affairs of the churches were a personal affair of his own. He was ready to serve them at all times, and sought opportunity to advance their interest. It is not too much to say that the entire church in this city felt the influence of his unobtrusive presence. Moreover, the very presence here of a man of his gifts and excellences gave a certain prestige to the Presbyterian church. No church in the city but at some time enjoyed the benefit of his ministry; and no occasion of common interest to Presbyterians was complete without his presence.

One thing about Dr. Moore must be mentioned here. It needs no specific incident to illustrate it, for it made itself felt in all his contacts with men, and in whatever company he might appear. There are rare persons in whose presence the best in men always comes to the fore, not because they are hypocritical, but instinctively. There is a better side to all

men, and there are persons in whose presence this better side is always in evidence. I dare say that those who knew Dr. Moore will recognize that this was true of him. He was one before whom every man felt the call to his better self. Over and above all gifts for imparting knowledge, this is the crowning excellence in those who would mould youth, and is possible only to the pure in heart.

Thinking then of the man as he was, not of his gifts and powers, but of the man, there are two Scripture texts that come to mind: "Thy gentleness hath made me great", and the memorable words of Isaiah, "A man shall be as an hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place; as the shadow of a great rock in a weary land." It matters not whether modern commentators, who interpret that passage as the expression of an ideal human character, be right, or those who hold that the prophet had fixed his eyes on the Christ. The fact is that Jesus fulfilled that ideal, and the words will be forever applicable to those who are most like Him. They are truly descriptive of Walter W. Moore.

The official head of a great institution of the living has joined the company of the illustrious dead. Another is added to the long line of portraits of those who have served us well. It is for us to maintain an unshaken confidence in the good providence of God, and to unite our prayers and offer our support in behalf of his successor, upon whom heavy responsibility has fallen. But as to our love for him who has gone, it is our privilege to cherish his memory, refresh our hearts and stimulate our own lives by constantly calling to mind the graces and gifts that were his. Dr. Jowett once declared that there are springs of endurance to be found in the inspiration of a noble ancestry. "I mean," said he, "the contagious health and vigor that feed our veins when we clasp hands with the splendid warriors of other days." The Old Testament has a story of a dead man whose body was let down into the tomb of the prophet Elisha, "and when he touched the bones of the prophet the man revived and stood upon his feet". The story is pregnant with moral and spiritual truth, for it proclaims the vitalizing energy

of the noble dead. And Elisha, head of a school of the prophets, is dead; let us sink our minds and hearts down into his life, his letters, his speeches, his achievements, that his vision may inspire our imagination, his motives fortify our souls, his virtues flow into us. Let us seek inspiration at the fruitful fountain of his memory, nerve our hearts in devotion, and feed our souls on his works; and thus strengthened, turn more bravely to face the tasks that are our own.

A MANY-SIDED LIFE.

By John S. Munce,
President of the Board of Trustees of Union Theological Seminary, Richmond, Va.

(On October 10, 1926, a special service was held in Schauffler Hall in commemoration of Dr. Moore's life and labors. Mr. Munce, who presided, paid the following tribute of love and honor to the late beloved President of the Seminary.—Editor.)

The service this afternoon is to pay loving tribute and honor to the late beloved President of the Seminary, Rev. Dr. Walter W. Moore, whose death last June came as a shock to the officers, faculty and student body of the Seminary, and also to Dr. Moore's world-wide circle of friends, as, when he tendered his resignation just a few weeks before and was elected President-Emeritus, it was hoped that he might be spared for some time to inspire and bless us by his presence.

After his death it seemed best that the holding of a memorial service for him here, amid the scenes of his labors, should be postponed until the reassembling of the student body after the summer vacation; so we are met this afternoon for that purpose.

While we "sorrow most of all in that we shall see his face no more", yet, as Milton said—

> "Nothing is here for tears, nothing to wail,
> Nothing but well and fair
> And what may quiet us in a death so noble."

So I venture to hope that, mingled with our sorrow, there will be today a note of rejoicing and praise to God, with deep thankfulness, for having given to us for so many years one who was a shining example of what a man filled with the Spirit of God can do for His Kingdom on earth and what an example such a man can be as a leader of men on the Heavenly way.

We would also not forget that he has only gone from the Master's service on earth to His greater and more splendid service in Heaven, where His servants serve Him in the perfection of bliss, free from all the limitations and hindrances of an earthly body.

Oh, surely as we think of him, let us thank God and take courage.

Dr. Moore's life was many sided; like a well-cut diamond, it had many facets and each shone brilliantly. His life and work will be spoken of from different viewpoints this afternoon. I wish to say a few words, speaking on behalf of the Board of Trustees. The Board trusted him completely and had entire confidence in him as a teacher, as an executive and as a leader. It was largely due to his vision, foresight and energy that this Seminary has its place today as the leading institution of its kind in the South and one of the most noted in the whole country. To him is largely due this noble group of buildings, the increase in its funds, its lectureship, fellowships and scholarships, and to the very end of his life he was planning greater and still greater things to make it more useful in the service of the Master.

Rich in faith, toiling in season and out of season, he spent his life for the Seminary, believing it the most vital and essential part of the Church's life to train men for the "Ministry of the Word" and send them out to PROCLAIM God's redeeming love for sinful men. He told me he believed in PROCLAIMING rather than DEFENDING the Gospel Message.

It is planned to honor Dr. Moore with a great memorial, but like the inscription on the tablet in St. Paul's Cathedral in London to Sir Christopher Wren, who designed and built that most magnificent pile, "if you want to see his monument, look around you", so this beautiful group of graceful buildings

that surround the campus and these noble halls will ever be among Dr. Moore's best memorials. But a farther look must include the lives and work of the more than thirteen hundred students that came in touch with his magnetic personality and who went out to work for the Master to the very ends of the earth, and the still greater number who came under the influence of his matchless preaching of Christ, the Redeemer of the world.

It is hard to think of the Seminary without Dr. Moore. For forty-three years he was a familiar figure in it, and most of that time its principal and outstanding figure. With a passion for souls, a prince of preachers, a scholar, a widely recognized leader in the Church and in religious education, a wise counsellor and safe leader, one could not be long in his company without realizing that here was one "who had traveled far into the King's country and had seen much of His face".

With all his great talents, "he could walk with kings and keep the common touch". He was without pride of gifts or attainments, easy of approach and simple as a little child, he was one of the very few men I have ever known of whom it could truly be said he was "meek" in the best sense of that word—"gentle, self-controlled, not easily provoked or irritated, forbearing under injury or annoyance". As was said of a great Scotch divine, "There was something very royal in the greatness of his knowledge and the absolute selfless humility with which it was laid at our feet".

Today in this memorial service we would thank God for him, for his noble life, for his royal gifts, for his splendid work and achievements, for his wonderful influence, for his Christ-like example, and for his valiant contending for the faith once delivered to the saints.

I like to think of Dr. Moore in those last quiet days, waiting like Mr. Valiant-for-Truth for the call of the King to leave the earthly and come to the heavenly home. When the call did come, in the golden light of that early June morning, it found him ready and waiting, and "so he passed over the river and all the trumpets sounded for him on the other side".

"A PRINCE AND A GREAT MAN."

A Series of Personal Appreciations and Memories of Walter W. Moore.

(When on June 14, 1926, Walter W. Moore passed on to be with Christ, never was the familiar passage of Scripture more beautifully and perfectly fulfilled: "Know ye not that there is a prince and a great man fallen this day in Israel" 2 Sam. 3:38. Under the general title of "A Prince and a Great Man" are here gathered together a few appreciations and memories of Dr. Moore, written by men who knew him intimately and loved him devotedly. The Editor of the Review is responsible for the sub-title placed at the beginning of each appreciation. An attempt has been made in each case to select a sub-title which gives the outstanding characteristic of Dr. Moore as seen by the respective writers.)

"He Loved Perfectly and to the End."

My acquaintance with Dr. Moore began in the year 1896, when I was a member of the Committee that erected the Seminary buildings in Richmond. From that time until his death, a period of thirty years, I was privileged and honored by his friendship. What that friendship has meant to me it is impossible to adequately express. I thank God for it as one of His great gifts to me, one of the rich privileges of life—inspiring, cheering, helpful, gladdening and joy-bringing.

Others will tell of Dr. Moore's work, of his marvelous gifts as a preacher, as a scholar, as a writer, as a teacher and as an executive. This is just a brief personal tribute to the man I knew and loved.

It could ever truly be said of Dr. Moore, as was said of an old divine, "He was living steadily in the presence of his Lord". His whole life was consecrated unreservedly to his Master's service, and all his magnificent talents were used to that end. Amid the many clamorous details of executive work, this consecration never waned, but steadily increased.

His life's work was Union Seminary, and how much of his life he put into it only those closely associated with him knew.

He toiled for it patiently and constantly, in season and out of season.

Training men for the Gospel ministry he regarded as a most vital and necessary part of the Church's work, and his pure, unselfish life, his dignified bearing, his warm sympathy and his helpful kindness must have been an inspiration to the more than thirteen hundred students that sat at his feet during the forty-three years he taught in the Seminary.

He held the office of a Christian minister in high honor. At Commencement, when he stood to speak a farewell word to the graduating class, the very tones of his voice as he addressed them not as "students" but as "Brethren", clothed them with a dignity that surely must have impressed every one of them with the lofty character of their chosen life-work and its Divine mission.

One day, when the establishing of a Chair of Apologetics was being discussed, Dr. Moore said something like this, "I do not undervalue Apologetics and realize the importance of our students being well furnished with defensive armor, but I have never emphasized "defensive" preaching to the students; rather have I encouraged them to "offensive" preaching, believing that the Gospel of God's redeeming love for sinful men is God's own message to the world and should be "proclaimed" rather than "defended", for the crucified Saviour said, 'I, if I be lifted up from the earth, will draw all men unto myself'."

More than once he spoke to me of his longing to have more time for study that he might, perhaps, be able to make some contribution to the literature on the "Book of books", but the Master planned otherwise and much of his time had to be given to executive work, for which he said he had no capacity or taste, but those of us who were thrown with him in this work knew how thorough and systematic he was in it and how well he discharged every duty and responsibility. We considered him a great executive. The Master knew best the skill of the workman.

In the last interview I had with him, although confined to his bed, he had all the matters he wanted to discuss with me written down and numbered—nine topics—all about the Semi-

nary's work. At our Committee meetings we often marveled at the wide range of his knowledge and his sound common sense, whether discussing the architecture of a building, the qualifications of a professor, the latest books, or national and international politics. Everything in life seemed to interest him; he enjoyed life and living, and every topic he touched seemed to be put in its right relation to life. As was said of a great Scotch Divine, "There was something very royal in the greatness of his knowledge and the absolute selfless humility with which it was laid at our feet."

In conversation he was always brilliant and often thrilling and inspiring, never more so than the last few months of his life, especially when opening his heart he showed us visions of the further development and growth of the Seminary—an enlarged faculty and wider curriculum, a great department of Christian education, a great post-graduate school, more fellowships for research, travel and authorship, a greater working library—in all, a great Theological University where not only men would be trained for the Gospel ministry, but also where those who had been trained and were now in the fighting line could return to have their weapons sharpened, their faith encouraged and their zeal inspired, so that they would return to the conflict better fitted for their great task.

Dr. Moore had a well-rounded character, endowed with a dignified and noble presence, a wonderful mind and heart enriched by consecration, deep and earnest study, wide reading and travel, a recognized scholar, a great and outstanding preacher of his day, yet withal utterly unspoiled, easy to approach, simple and kind as a little child, no pride of gifts or attainments, sincere, truthful, friendly, sympathetic, generous in his praise of his colleagues on the faculty and of all who helped him in his work; never did I see him impatient nor did I ever hear him utter an unkind or ungenerous word about anyone. With all his great gifts and attainments, he was very human, most companionable, had a subtle wit and a rich sense of humor. It was a privilege to have him for a guest or to be his guest, to listen to his comments on men and things, but

never was there anything unkind or with a sting. "In his tongue was the law of kindness".

Dr. Moore was one of the very few men I have known of whom it could be said that he was truly "meek", using the word in its best sense—"gentle, self-controlled, not easily provoked or irritated, forbearing under injury or annoyance". He was a true follower of Him who said, "I am meek and lowly in heart" and "Blessed are the meek".

Dr. Moore was one of the best beloved men I ever knew. There are men whose talents we admire, others whose sterling character commands our respect, but more than admiration or respect, people in all ranks of life loved Dr. Moore. I never heard anyone say an unkind word about him.

Now that he has passed from his earthly labors to eternal joy, life will seem poorer without him, but he will live in blessed memory in the hearts of those that he taught, of those who heard him preach the Gospel of God's love to sinful men, of those whose lives he touched to cheer and brighten and encourage in the Heavenly way—"all who were made better by his presence here".

He was like his Master, for he loved perfectly and to the end.

JOHN S. MUNCE.

"He Loved God and Served His Fellow Men."

Personality is the greatest thing about a human being. It is hard to define, but we know it when we see it, or rather when we feel it. It is reported that a stranger, on seeing Daniel Webster for his first time, was so profoundly impressed that he exclaimed: "No man could possibly be as great as that man looks."

Dr. W. W. Moore was the most impressive personality that I ever met. A passing stranger would have instinctively taken him for a great man. His very greatest contribution to the

world was the impress of his personality upon multitudes of other lives.

When I entered Union Theological Seminary as a student, Dr. Moore was at the very height of his power as a teacher and preacher. As I came under the spell of his personality I knew that a new influence had come into my life. He was a brilliant teacher and preacher, but what he was meant even more to me than what he said. These words, written of another great man, are equally applicable to Dr. Moore: "He combined all the elements of greatness: power, repose, serenity, originality, and genius for leadership."

Dr. Moore was an inspirational teacher. There was no grind about his class-room work. He made Hebrew, a dead language, live again. Better than that, he fired us with a zeal to do our best. Better still, he taught us to think for ourselves. He opened before us large fields of thought and gave us the impulse to enter in.

There has been no more eloquent preacher in our Church than Dr. Moore. The first time I ever heard Dr. Moses Hoge speak he stuck a sentence away in my mind which has remained to this day. He said that royal thoughts ought to wear royal robes. Dr. Moore knew how to think royal thoughts and he knew how to clothe them with royal robes. He knew how to lay his hand upon the salient points of a subject and how to present these points with beauty and with power.

It looked like high tragedy to take such a teacher and preacher and make him the administrative and executive head of the Seminary, and yet it was here that his greatest constructive work was done. As his biographer carefully evaluates the various phases of work which Dr. Moore did, he will be compelled to say that his greatest work was the rebuilding and remaking of Union Theological Seminary. I have had occasion to study the history of Union Seminary rather carefully, and I know something of the debt which it owes to other great men who have gone before, but I do not hesitate to say that Dr. Moore did more for Union Seminary than any other man who was ever connected with it. He served the Seminary a greater

number of years than anyone else in its history, and no man ever rendered a finer quality of service.

Only eternity will reveal the sum total of his influence. He taught in his class-room more than one thousand ministers and left the indelible impress of his personality upon them. By his preaching he touched the lives and stirred the hearts of tens of thousands of people. In the rebuilding of the Seminary he did a great piece of constructive work which will influence our Church for all time to come. By his life he set standards and ideals which have been and will be for all time an inspiration to multitudes of ministers and Christians.

Moses wist not that his face shone. Dr. Moore never seemed conscious of the fact that he was a man in a million. Modesty and humility were two of his great virtues. On one occasion Jesus said: "Whosoever shall humble himself as this little child, the same is the greatest in the Kingdom of heaven." On another occasion he said: "Whosoever will be great among you, let him be your servant; and whosoever will be chief among you, let him be your handservant." Measured by either of these standards, which Jesus gave, Dr. Moore lived a great life.

I have read the high-sounding epitaphs in Westminster Abbey, but the most beautiful epitaph I ever saw is on the simple monument erected to the memory of Dr. George Howe, the brother-in-law of President Woodrow Wilson, in the old Presbyterian Cemetery at Columbia, South Carolina. That epitaph in full reads as follows: "He loved God and served his fellow men." I cannot think of any other sentence which would more completely sum up the life and work of Dr. W. W. Moore.

WALTER L. LINGLE.

"A True Heart That Knew How to Trust."

Dr. Moore's first year as a professor in the Seminary was my last year as a student. I felt so keenly my deficiences in

the knowledge of Hebrew that in addition to the senior course I entered the junior class under his tuition.

The students were so charmed with him as a teacher that at the solicitation of some of us he was prevailed upon to take a class in the Gospel of John, over and above his work in the curriculum. Like John, he was an apostle of love, specially fitted to lead us into the precious and intimate truths contained in the Gospel of the disciple whom Jesus loved.

My acquaintance with Dr. Moore began in the fall of 1884, when he entered upon his duties as Adjunct Professor of Oriental Literature. After finishing my course at the Seminary I was thrown with him only occasionally and incidentally until 1897, when I became a member of the Board of Trustees, of which I am now senior member in length of service. Since that time until the day of his death I enjoyed the privilege of Dr. Moore's friendship, which I highly prized and which has been one of the most inspiring influences in my life. He possessed in unsurpassed degree the power of calling forth what is best in other men. He encouraged them to believe that they could do, and do well, what they thought they could not do at all. And after the thing was done, he showed the kind of warm appreciation that allures to other ventures.

In his commentary on the Epistle to the Galatians, in the Expositor's Bible, Dr. G. G. Findlay adopts the suggestion of Bishop Lightfoot that the word "faith" in the list of virtues constituting the fruit of the Spirit (5:22) signifies faith in one's fellows, "trustfulness, reliance, in one's dealings with others". In confirmation he quotes the parallel expression in 1 Cor. 13:7, "Love believeth all things . . . Love never faileth." "The true heart," says he, "knows how to trust. He who doubts everyone is even more often deceived than the man who blindly confides in everyone."

Dr. Moore, while far from confiding blindly, had above all with whom I have been acquainted the true heart that knows how to trust. His faith in others helped them to be faithful, loyal and true. His nobility of nature tended to the smothering of all that was ignoble in those that were associated with him.

Other members of the Board will doubtless agree with me that Dr. Moore was never so happy and delightful as in the impromptu speeches called forth in the meetings of that body. His marvelous gifts of insight, tact and humor, and his no less marvelous felicity of phrase, found in these offhand utterances their fullest and freest expression. They were illuminating and refreshing in the highest degree. None of us will soon forget his incidental allusion in one of the last, if not the very last, meeting of the Board that he attended, to his arraignment in court on the charge of having exceeded the speed limit on one of the streets of Richmond. His melodramatic and mock heroic account of the incident could not have been excelled in sheer humor by Mark Twain himself. As a matter of fact, the chauffeur alone was in the car at the time!

I ventured once to say to him that, effective as his preaching was, it would be even more so if he would throw aside his manuscript. He replied that he always felt under obligation to do his best, and feared that he would fall below the standard he had set for himself if he should discard the written word. This might have happened sometimes, but I am convinced that at other times, and very often, he would have risen to heights above the elevated upland of real eloquence on which he habitually moved in public speech. He handled his manuscript with great skill, but every real orator, and he was a real orator, has his imagination more or less tethered by the written page. The deliberateness of the study carried into the pulpit tends to keep the temperature of the emotions at a lower register than they are likely to reach in the glow of extemporaneous speech. The fires are somewhat banked throughout. The speaker has a double instead of a single focus. His attention is divided between his audience and his manuscript. He fails to get from his hearers the full measure of that vapor which Gladstone says he gives back to them in a shower.

Dr. Moore outdistanced the rest of us in public speech, but the distance would have been even greater if he had loosed his tether in set addresses and sermons, as he did in impromptu speech. His carefully prepared material would have been as

anthracite set on fire by extemporaneous delivery and his great thoughts would have poured forth at white heat. In this, however, as in many other things, he was himself his only parallel. There was only one Walter W. Moore.

ROBERT F. CAMPBELL.

"A Prince Among Preachers."

I count it a privilege to add to the appreciations of Dr. Moore that appear in this issue of "THE UNION SEMINARY REVIEW" a personal tribute to the man who is pre-eminently worthy to be known as a "prince among preachers". In my first year as a college student at the old Central University, in Richmond, Ky., a series of sermons that he preached in the church of that city impressed me tremendously and won for him my most affectionate regard, which deepened as the years passed away, and especially as I sat under his instruction in Union Theological Seminary, at old Hampden-Sidney, Va.

Loved and admired by all persons as few men have ever been loved and admired, Dr. Moore occupied a unique place in the Church that he loved and served so well. It was my privilege to be associated with Dr. Moore as one of the first editors of "THE UNION SEMINARY REVIEW", when it was founded in 1889. His wise counsel, helpful advice and sympathetic interest made possible the establishment of this magazine, which has continued until the present time, growing in value and increasing in influence.

If I were asked to define the characteristics of Dr. Moore that made him pre-eminently a prince among preachers, I would mention his sympathetic interest in individual persons, his loyalty to the Word of God and his ability to make that Word luminous and attractive. He drew illustrations from every realm and his writings were permeated with the great thoughts of great students and writers of all ages. He had

the power of assimilating truth and passing it on to others in most attractive form and striking phrases. He was a real orator whose soul was fired with truth that he desired to impart to others.

He was pre-eminently the preacher whom his students made their ideal. They recognized that his remarkable success in preaching, in teaching, in the mastery of literature and in the interpretation of Scripture was all due to the faithful use of his time as a thorough student of God's Word. He made the Word of God to be a living and vital message in the lives of men.

Dr. Moore possessed in a remarkable degree the gift of persuasion, which power, no doubt, grew out of his love and loyalty to the truth. Nothing that could not square itself absolutely with God's eternal Truth ever had any power or exerted any influence in his own thinking and writing. The establishment and presentation of truth was always his aim and his ideal. He possessed a soul, pure and unsullied by selfishness or deceit. God's grace had so completely possessed him that one instinctively thought of the commendation of our Saviour, who described Nathanael as one "in whom there is no guile".

Whether viewed as teacher, preacher or administrator, Dr. Moore was great, but he was greatest as a Christian gentleman, whose influence and whose behavior adorned the doctrine of Jesus Christ. With truth was it said of him: "He was habitually the best behaved man we ever saw." He was considerate of all persons who came to him for advice or help, whether these were humble or great. His life was a benediction and his memory will always be an inspiration. When he was elected moderator of the General Assembly a few years ago the description that came spontaneously to the pen of those who wrote of him was, "The best loved man in the Church".

DAVID M. SWEETS.

"A Live Devoted to a Specific Task and a Career Rounded Out to a Predestined End."

No doubt I am among the oldest of the friends of Dr. Moore to whom has been given the privilege of paying a tribute to him in this memorial issue of the SEMINARY REVIEW, or of setting down some memories of him, and in these recollections of our association I shall be pardoned the use of the pronoun of the first person.

Dr. Moore and I were born and reared within fifty miles of each other, he in North Carolina and I in South Carolina, but our first meeting was at Lexington, Ky., in 1883 during the sessions of the General Assembly. He was completing a year of service with the Presbyterian Church in the nearby town of Millersburg, the only church of which he was ever pastor, a fact still cherished as a special honor by that church and by Kentucky. He had recently received a call to Union Seminary and was holding it under consideration. I was then a professor in Columbia Seminary, and this was doubtless his reason for conferring with me in regard to the call. I was at once strongly attracted to him. Like young David, he was of "a beautiful countenance and goodly to look to", and he seemed to possess even in his youth the modesty and dignity, the charm and the grace, the almost womanly gentleness and masculine strength, the humble piety and intellectual vigor that marked him throughout life. He gave you the impression of being made of a finer clay and endowed with all noble gifts of mind and heart. I cannot claim any influence upon his decision, but as the event proved, I for once at least gave wise counsel. So I stood beside him at the beginning of his remarkable career, and followed with delighted interest his steady march to the heights of character and achievement that give him place with the eminent among God's servants.

About nine years later some thoughtful men in our Southern Presbyterian Synods of the Mississippi Valley, surveying the theological education in our Church, took note of the fact that while the drift of graduate schools, including theological seminaries, was toward the large centers, our Church had no

theological institution in a city of any size. Union Seminary was in the country at Hampden-Sidney, Columbia in a small city, the Divinity School of Southwestern Presbyterian University at Clarksville, Tenn., a still smaller city; Austin School of Theology at Austin, Texas, somewhat larger, and the Theological Department of Central University at Richmond, Ky., a town of several thousand. Correspondence on this situation with ministers throughout the Church issued in the judgment that an effort should be made to unite the Mississippi Valley Synods in establishing a well-equipped theological seminary in Nashville, Louisville or St. Louis. Dr. Moore was among those consulted, and he so heartily approved the scheme that he expressed willingness to accept a chair in the institution should the enterprise be launched. In 1885 I had come to Louisville to be pastor of the Second Presbyterian Church and was one of the promoters of the movement, and it happened that I carried on most of the correspondence with Dr. Moore. Though the scheme failed to receive the cooperation of all the Synods, the Synods of Kentucky and Missouri nevertheless decided to establish a seminary at Louisville, and to open the institution in October, 1893. At a meeting of the directors in May, Dr. Moore was unanimously elected to the faculty, and we were looking to him for leadership in the enterprise. When he proposed to accept his election the directors of Union availed themselves of a provision of their constitution which Dr. Moore had never happened to notice, which required a professor to give six months' notice of his resignation. This was a barrier to his coming to Louisville at the time expected and seemed to him an indication of Providence, and he declined the election. This was a severe blow to all of us, and to me a grievous disappointment of my cherished hope of long and intimate association with him. The Seminary opened its session October 1st, and its immediate success vindicated the wisdom of its founders. When Dr. Moore championed the removal of Union Seminary to a city it was no small satisfaction to us at Louisville that he found in our success one of his most effective arguments. It is also a gratification to me, I may be allowed to say, after having devoted so many years to

this institution, to think that he had a part in its founding and that, while he wears the title of the second founder of Union Seminary, he has a share in the service Louisville renders the Church.

Of other memories I have space for briefest mention of only two or three; of my being a guest in his home at Hampden-Sidney when I made the address to the graduates of the Seminary class of 1896; of his inauguration as President of the Seminary, at which I was the bearer of the felicitations of Louisville Seminary;* and of our being fellow-delegates to the meeting of the Pan-Presbyterian Alliance in Glasgow in 1896.

Here he was accorded the honor of expressing appreciation of the hospitality of the city on the Clyde, which he did in resolutions framed with his always good taste, followed with a beautiful address suffused with sentiment and lit up with occasional gleams of humor. We of the Southern Presbyterian Church were happy to have the Council see in him a representative of our Church and of the South at their best.

In contemplating the life and career of Dr. Moore we see that it was a life devoted to a specific task and a career rounded out to a predestined end. He could rightfully make the farewell words of the Apostle Paul his own, "I have fought the good fight, I have finished my course, I have kept the faith", and we would say that, so far as man may, he finished the work that God gave him to do. And this life and work of rare completeness was crowned with the satisfaction of committing to a trusted pupil and friend the high office which he had lifted to such pre-eminence and usefulness.

In the memory of Walter W. Moore, Alumnus, Professor

***Note.—The Editor of the Review, at the time a Seminary student, was present at the inauguration of Dr. Moore as first President of the Seminary and heard Dr. Hemphill's beautiful and eloquent address on that occasion. After twenty-two years the Editor still remembers Dr. Hemphill's opening sentence. It was: "I have come one thousand miles to be present tonight." Then looking straight at Dr. Moore, he continued in his own gracious, inimitable way: "But I would come a thousand miles more to hear that voice and to see that face."—E. C. C.)**

and President, Union Seminary has a treasure of inestimable value. May it never lose the grace and power of his influence, "the presence of a good diffused and in diffusion ever more intense".

CHARLES R. HEMPHILL.

"His Life's Great Dream Realized."

The removal of Union Seminary from Hampden-Sidney and her development in Richmond was the greatest feat of Dr. Moore's great life.

God's gift to Dr. Moore was an imperial intellect, and he thought of God's kingdom in terms of empire. Hence this magnificent conception of a greater Seminary was his from the beginning. The sacred blueprint of his splendid life was prepared by the hand of God. With prophetic ken he saw that the future of this great school was almost hopeless in the isolation at Hampden-Sidney. At the same time he saw the difficulties of removing this institution, rooted in the associations and memory of a century, from the hill over which, Dr. Hoge was wont to say, "the window of heaven had always been open". It was like tearing the heartstrings, but God's spirit had directed his eye to this site in Richmond. The same good spirit of God gave him access to the hearts of a generous elder who provided the large amount of money needed. As Dr. Moore entered the pulpit of the old First Presbyterian Church in Lynchburg one Sunday morning, a delayed telegram was handed him, with the offer to furnish the necessary amount. We can imagine he preached that day with a song in his heart. The next step was the presentation of the removal to the Synod of Virginia at Danville. There with tones of silver and tongue of gold he pointed us to the pillar of cloud that led Israel out of the wilderness to the land of Canaan, the focal point of three continents and the center of the then known world. The effect was electric. It evoked the first burst of

spontaneous applause ever heard in the venerable Synod. The final disposition of this great question came before the Synod at Charleston, W. Va. There the Seminary Committee was deadlocked and the prospects seemed gloomy, but we held a hearing of representatives from both sides and the committee saw that if the Seminary was not moved the result would be serious. A favorable report was made and the stage was set for this titanic struggle. At times the feeling was tense. We seemed to be on the edge of a smouldering volcano. In it all he moved as one bearing a charmed life. With masterly mind and in the most strategic manner he directed this memorable debate that realized his life's great dream. Such was his poise and serenity and superb tact that criticism was disarmed and such was his wisdom that he accomplished this Herculean task without heartburnings that never would have been extinguished. But even after the vote there were grave forebodings, and in his last illness Dr. Moore remarked to this writer that if an epidemic had come the effect would have been disastrous. The heavy burdens that came with the removal and progressive expansion of this far-famed school rested on his shoulders. With God's help he was splendidly equipped and measured up to the full requirements of his momentous task. The result is before your eyes. Few men have lived to see the grandeur of their finest dreams fulfilled in their lifetime. That famous inscription in St. Paul's, London, fits his life perfectly, "Si quaeris monumentum meum perspice".

EMMETT W. MCCORKLE.

"None Knew Thee But to Love Thee."

I used to tell Dr. Moore that he and I were freshmen together, since his first year as professor in Union Seminary in old Prince Edward County was my first year as student. In those early years he roomed in the Seminary building.

I remember late one night, as I was poring over some "vol-

ume of forgotten lore"—forgotten is the word, there came a knock at my door. I immediately yelled at the top of my voice, "Scratch under". Whereupon the door opened, and in walked our beloved young professor of Hebrew. Of course I apologized ad libitum, but he seemed to enjoy my confusion and made merry over it. And that was one secret of the boundless and admiring affection that we all felt for him. He was so human, so genial, so unaffected, so lovable.

And, by the way, that visit was a rather memorable one. He had called to tell me that he was to be married to Miss Loula Fries, of Winston-Salem, N. C., and wanted me to wait on him at the wedding. Of course I was glad and proud to do so and to witness the beginning of that pre-eminently happy and congenial wedded life. It was a joy to all of us to see the immediate improvement in Dr. Moore's health and general bearing when he had a good wife to look after him.

Before he was married, during one of my Seminary years, we were both privileged to take our meals at the table of Dr. Ben Smith. I recall that one day, as we walked back to the Seminary together after supper, he asked me if I wanted to read a remarkable story just published. When I assured him there was nothing I had rather do, he pulled out of his pocket a small volume by Robert Louis Stevenson bearing the now famous title, "The Strange Case of Dr. Jekyll and Mr. Hyde". As he handed it to me he advised me not to begin it at night if I wanted to sleep. Whereupon of course, after finishing my studies about ten that night, I started into "The Strange Case". When I had to stop some two hours later, I recall distinctly that I was so worked up with the mystery and horror of the tale that I had to read two chapters in First Thessalonians before I felt willing to put out the light.

And that again was Dr. Moore. He was a man of range, ever on the alert for the best in literature, and totally devoid of the narrow prejudice felt at that day by some great churchmen against fiction. It was this breadth of range, the wide play of his imagination, that enabled him to make Hebrew an enchanting study and gave a rare freshness and fascination to his preaching.

Those who have heard Dr. Moore read from manuscript the exquisitely phrased sermons of his middle and later years can have little idea of the spell he could cast upon the minds and imaginations of an audience when, unhampered by notes, with his silvery voice, his matchless face and figure, he would turn upon them the full force of his rare personality. Someone has aptly described preaching as God's message through personality.

Never in my life have I heard as thrillingly delightful a sermon as I heard Dr. Moore preach one Sunday morning at Dr. Peck's country church, Douglas. The text was, "Take the sword of the Spirit which is the word of God". I have often preached on the same text, and though I worked the subject over for myself, I doubt not there remained Moore in it than I realized.

The scene is almost as vivid to me today as though forty years did not lie between. I recall precisely where I sat, how the preacher looked, the indescribable charm—that is the right word—of his blended gifts of thought, language, manner, voice and presence, the magic spell he cast upon us, and the keen regret I felt when he ceased.

And that sermon met the acid test of preaching. It impelled to action. From that church I went back to the Seminary to give fivefold the amount of time to the study of the English Bible than I had ever given or dreamed of giving.

And what he did for me as friend, teacher, preacher, he did for hundreds of others.

"Green be the turf above thee,
Friend of my early days;
None knew thee but to love thee,
None named thee but to praise."

EGBERT W. SMITH.

Preacher, Teacher and Leader.

Rev. Dr. Walter W. Moore, the prince of preachers, the teacher of men, the leader in the Church, the man of rare culture, the example to young men, the scholar of great learning, the loyal citizen, the true friend, the devoted son, husband and father, the personification of courtesy and good will, the upholder of the truth, the defender of the faith, the examplar of the religion of Jesus Christ, the man of humility, has finished his well run course on earth and has been called to a higher service in God's upper and better kingdom. His virtues were many and great, but above them all stood his love of God and his consecrated devotion to the service of both God and man.

Preaching was the service which above all others he delighted to render to God. His style was simple and clear, his language was of the purest type, his ideas were logically expressed and so presented that they found easy and abiding access to the minds and hearts of his hearers. He held up Jesus Christ, the Saviour of sinners. All over this country he was recognized as one of the outstanding preachers of the Christian Church, and many are the congregations that received inspiration from his sermons, and many of his hearers treasure them in their hearts.

Teaching was the great work of his life. Two years after he finished his course in Union Seminary he returned to that institution to assist the then venerable, honored and beloved Dr. Benjamin M. Smith in the department of Hebrew, and for forty-three years he continued in the work of instructing the young men who delighted to sit at his feet and drink from his inexhaustible fountain of learning. This writer entered the Seminary as a student the year that Dr. Moore came to it as a professor. He remembers well the quiet, gentle appearance and manner of the slender, rather delicate looking man, who he supposed at first was one of the students of an upper class. Without any effort on his part this young man soon won the respect, the esteem and the love of the whole student body. As a teacher of Hebrew he interested his students in

the study of that language as few others ever did. Although it was not in his department, and not in any prescribed course, out of the goodness of his great heart, he agreed to give the Junior Class of that year a special course in the study of the Gospel of John. The students often said that no man could be found who was better fitted by personal character to present the teachings of the beloved disciple than the young professor. The popularity of this course was shown from the fact that for these lessons the Junior Class, numbering sixteen, was increased to forty by the attendance of members of the other classes.

Leadership in the Church, which abides and increases, is due to the real worth and ability of the leader. Never aggressive, never putting himself forward, the Church recognized his value and often placed him in the forefront and willingly followed his lead. When for such an honor he was a comparatively young man, he was made the moderator of the General Assembly, the highest honor which the Church can bestow. He was placed in many other positions of honor and trust, and never in any case did he fail to measure up to the responsibilities placed upon him. This bringing him to the front began in his early life. When he had been a professor in the Seminary only five years, the Northern General Assembly invited the Southern Assembly to unite with it in celebrating in Philadelphia the centennial of the organization of the Assembly. A list of selected speakers was chosen by each Church from its greatest men. Dr. Moore was one of the representatives of the Southern Church. The writer was present and well remembers what took place. Many able men had spoken from each Church. On the second day Dr. Moore was on the program. No specially young man had spoken. As he came forward on the platform, facing a vast audience that crowded the great hall, he did not seem to belong to the same class as the men who had preceded him. A Northern man sitting near this writer said to a friend, "What do you suppose they put that boy up for?" They seemed almost on the point of leaving, but they remained, soon to be completely captured by "that boy". Their interest in his address, as he proceeded,

became so great that they were soon leaning forward on the backs of the seats in front of them. When the address was over the former critic turned to his friend and said very emphatically, "Well, that is the best we have had yet." There were many others who agreed with him. Many times since that those who have heard his addresses have said, "That is the best we have had."

Union Seminary occupied a higher place in his heart and in his life than any other earthly institution save the Church of God, and his interest in the Seminary and his love for it were due to the fact that he considered it a very important agent of the Church in enabling it to do its God-given work. As a professor none was his superior in imparting knowledge to his students, but the inspiration that they received from his life and character is worth as much to them as what they learned in his class-room. His work for the Seminary was not limited to the class-room. Even before he was made its first president he was recognized as the outstanding representative of the Seminary. It was largely through his efforts that the controlling Synods were persuaded to agree to the removal of the Seminary to Richmond. And it was chiefly through his efforts that the present equipment of grounds and buildings were secured, which make this one of the best equipped theological seminaries in the country. But his labors were not by any means limited to securing material equipment. He did much to elevate the already high standards of the institution, and he and the faculty under him have kept it true to the teachings of the Church and of the Word of God. More than twelve hundred and fifty students came under his influence in the Seminary, and owe much of their efficiency and soundness in the faith to what they received from him. These men rise up all over this land and in foreign fields in the midst of their sorrow to call him blessed and to thank God for the privilege of knowing and of learning from him.

W. S. CAMPBELL.

MEMORIAL.

Adopted by the Students of the Seminary and Read by Mr. John Grey, President of the Student Body, at the Memorial Service, October 10th.

Whereas, Almighty God in His wise Providence has called our former President, Dr. W. W. Moore, from his earthly sphere of service into his eternal home, we, the students of Union Theological Seminary, deem it fitting on this occasion to express our appreciation of him and to give thanks to God for the privilege which has been ours of sharing the inspiration and influence of his life and works. In this we feel that we are privileged to speak not only for those who are at present gathered within our walls, but also for those who during the last half-century here have come under the benediction of his life.

His influence as a teacher was a tremendous power in the moulding of student lives. When the Master Teacher walked with men in Galilee he presented thoughts of utmost profundity in words which glistened with unrivalled clearness and simplicity. Something of this divine art of dealing simply with the profound was always characteristic of Dr. Moore in the class-room. No subject was ever so uninteresting or abstract that the alembic of his mind did not instantly transform it into ideas which rang with vitality and life. Thus he addressed himself to the great task of opening the Word of God to his students. He taught them much in his lectures. He aroused them to thought. He inspired them to study. With the skill of a master pilot he guided them through the treacherous shoals of study and thought, until through him they were enabled to arrive at those convictions which were to dominate their whole life's ministry.

Back of the teacher was the scholar and because of the scholar the teacher was effective in the lives of his pupils. The iceberg strikes with resistless power, since for every foot of ice which it displays to the world there are six feet submerged beneath the waters. So the teacher who would hold the con-

fidence of his men must know more than he says. And here is one of the secrets of Dr. Moore's great influence. Men saw in him a great mind that was an open mind, and a mind that was ripened by long years of scholastic labor. There was a note of authority in his teaching, the authority of a master who is never at a loss, but is ever able to meet the exigencies of any situation which may arise in the minds of his students, and those who did not have enough evidence upon which to base a personal decision were content to rest upon the authority of his scholarship and his judgment.

As an administrator the work of Dr. Moore abides and shall abide as long as these walls shall stand. In practical affairs his tact, his vision, his vigorous outstanding personality inspired a confidence and a respect for the institution which he represented and resulted in the many sided growth of our Seminary during the past few decades. Then, too, it is perhaps due more to him than to any other that in the midst of a vast era of change when many of our greatest schools seem to have cut loose from their moorings, Union Seminary, while keeping abreast of the best of modern scholarship, has been able to hold true to evangelical Christianity.

As a teacher, as a scholar, as an administrator, he has moulded our lives. But it is perhaps in none of these ways that his greatest influence has been wielded. The men who, after the lapse of years, look back upon their days with him would agree that it was as their spiritual adviser he helped them most. A deep understanding of men, a full knowledge of life, and a heart ever close to the Master's made him a fountain head from which his pupils never turned away unrefreshed and unsatisfied. The reality of his Christian experience and the genuineness of his faith made his life his own best argument. Men might doubt many things. Him they could not doubt.

We, the students of Union Theological Seminary, are conscious of our deep loss in the passing of one whom we loved so much. We miss his gracious presence and our hearts yearn for the benediction he breathed upon us, but we are glad to have known him. We are grateful to God for what he has

meant to us, and we pray to be found worthy of the heritage he has left us. Take him all in all, we shall not look upon his like again.

HOLMES ROLSTON,
BARCLAY WALTHALL,
Committee.

MEMORIAL.

Adopted by the Seminary Faculty and Read by Dr. Edward Mack, Clerk of the Faculty, at the Memorial Service, October 10th.

Faculty Record.
In Loving and Grateful Memory
of
Rev. Walter William Moore, D. D., LL. D.,
Instructor 1883-84.
Adjunct Professor of Hebrew 1884-86.
Professor of Hebrew and *O. T. Literature* 1886-1915.
Old Testament Lecturer 1915-26.
President 1904-1926.
President Emeritus and Lecturer 1926.
Born June 14, 1857—Died June 14, 1926.
Prince and Leader in Israel.

For more than forty years Walter W. Moore, Christian Statesman, Christian Educator, Christian Gentleman, Scholar, Man-of-Letters, Teacher, Preacher, was the towering figure and striking personality in the life of Union Theological Seminary. As Instructor, Assistant, Associate, Professor, President, he was always distinguished. By power of mind, by might of character, by range of vision, he became leader of men, organizer of forces, master of circumstances. He was born, reared, disciplined for a service to the Church of Christ, which was foundational and inspirational, and for which his memory will be

gratefully cherished as long as our Church endures. Whenever Union Seminary is made mention of, and as far and as long as it is known, then and there Walter W. Moore will be memorialized and venerated.

His clear, strong mind; his far-seeing spirit; his generous soul; his wise, discerning heart; his rich experience; his chaste and radiant wit; his high art in thought; his power of fine expression; his devotion to the ideal; his genius for realizing and achieving; his faith in God; his love for man; all of these rich talents transfused, and softened into mellow sweetness, by native modesty and Christly humility, were unceasing benedictions to those of us who sat as pupils at his feet, and had, in God's good providence, the high privilege of comradeship with him in service. As his life recedes farther from us into the past, our wonder increases more and more at the greatness of this man, in whom it pleased God that the highest ranging idealism and a statesman's vision of world magnitudes should blend with passionate fidelity to the least details of service and with sweet humility.

We, the members of this faculty, desire to put on permanent record our gratitude to our Lord, who ascended on high to give gifts to men, that He gave to our Seminary, as leader in the critical transitional period of its life, this man of God, with gifts so varied, so rare, so rich.

We shall keep in our hearts through all life the love which his noble graces kindled in us, and hold ever in clear recollection those days of fellowship here, until the broken chain of that sweet comradeship is joined again and sanctified in glory.

We pledge ourselves in faith and love, and with what might and wisdom our Heavenly Father in grace will give us to carry on the work he once shared with us, and has now left to us, looking toward the day when with him, in the Presence of the Lord, our joy also is made full in a task accomplished, a covenant unbroken, a Saviour glorified.

MEMORIAL.

Adopted by the Executive Committee of the Board of Trustees of the Seminary, and Read by Mr. F. S. Royster, of Norfolk, Va., at the Memorial Service, October 10th.

The Executive Committee, with profound gratitude to God for the gift of such a life, and with deep sense of official and personal loss, would spread upon their minutes this record—

Walter W. Moore has gone to his reward, leaving Union Theological Seminary as his monument. Loving memorials record the classic dates of his eventful life, we register facts whose sweep cannot be bound by the limitations of figures.

More than a century ago master builders wrought better than they knew in laying the foundations of this the oldest and largest school of the prophets in our Southern Assembly. Upon this foundation Walter W. Moore has builded too. Through his unique and extraordinary leadership there has arisen, by the grace of God, the magnificent superstructure that mourns his loss today. And upon the broad expanse of his remarkable success this and coming generations will raise a tower of strength to challenge the admiration of Christendom. The presidency of this beloved disciple links a glorious past with a brilliant future.

He moves among us still. Cast in a mould of perfect form, scintillating with an intellect of exquisite poise, graced with an heart as warm as love, his every movement seemed to harmonize with things divine, his presence was a benediction, his memory is an inspiration—

> "But O! for the touch of a vanished hand,
> And the sound of a voice that is still!"

And here, where the walls still echo with the rhythmic cadence of his voice, his counsels will prevail, his principles will abide and his ideals will be executed.

To his family, our deepest sympathy; to his God, our deepest gratitude. To his memory, we love him still; and here where we have so often thought and prayed and dreamed together, here we pledge anew our allegiance to his and our Lord Jesus Christ. We will arise and carry on.

THE UNION SEMINARY REVIEW

EDITORIAL STAFF

EUGENE C. CALDWELL, D. D., Editor-in-Chief; HOLMES ROLSTON, JR., and JAMES MILTON MCKNIGHT, Associate Editors; T. K. MORRISON, Missionary Editor; ERNEST TRICE THOMPSON, D. D., Book Editor; EDWARD MACK, D. D., and W. TALIAFERRO THOMPSON, D. D., Review Editors.

LESLIE H. PATTERSON, *Business Manager.*

W. H. MCCORKLE, *Asst. Business Manager.*

Subscription, $1.50 a year in advance; foreign, $1.75; single copy, 40 cents.

Entered at the Post-Office at Richmond, Va., as second-class mail matter. Published quarterly during the year—October, January, April, July—by the professors and students of Union Theological Seminary in Virginia in the interests of the whole Southern Presbyterian Church.

Change of address, discontinuance, or failure to receive THE REVIEW promptly and regularly, should be reported to the Business Manager.

Each contributor is solely responsible for the views expressed in his article.

EDITORIAL

MEMORIAL SERVICE FOR DR. MOORE.

An audience that filled the main floor and part of the galleries assembled in Schauffler Hall Sunday afternoon, October 10th, to attend the exercises commemorative of the life and labors of Walter W. Moore, who for forty-three years was a great teacher in the Seminary and for twenty-two years its distinguished President.

A beautiful folder had been printed, which gave not only the order of exercises, but also printed out the Scripture passages and the hymns used in the service, together with a handsome half-tone picture of Dr. Moore. The chase and elegant beauty of the folder were in perfect accord with the character of the great and good man whose memory we had assembled to commemorate.

The academic procession, composed of representatives of the

trustees, the faculty and the student body, formed in front of Watts Chapel, and, crossing the quadrangle, entered Schauffler Hall through the west door. The lovely expanse of grass and trees, surrounded by the stately buildings on the campus, called to mind the inscription on the tablet in St. Paul's Cathedral to Sir Christopher Wren, the architect of that imposing structure: "If ye seek his monument, look around you." These buildings and campus will remain a monument to Dr. Moore; but his greatest and most enduring monument is the character and labors of the ministers who as students came beneath the moulding influence of his great personality. They are his jewels, the brightest stars in his crown.

The exercises began with the reading of the First Psalm by Dr. W. T. Thompson. Then came the singing of one of Dr. Moore's favorite hymns, "Great God, How Infinite Art Thou", which was followed by a brief tribute of love and honor to Dr. Moore, spoken by Mr. John S. Munce, President of the Board of Trustees, who presided. Mr. Munce's remarks are printed elsewhere in this number of the REVIEW under the title, "A Many-Sided Life".

Dr. Edward Mack led in a most tender and fervent prayer.

The addresses of Dr. Thomas Cary Johnson, of Dr. William E. Hill and of the Seminary's new President, Dr. Benjamin Rice Lacy (whom we all love already and trust completely), are printed elsewhere in this number of the REVIEW; likewise the resolutions of the student body, the Executive Committee of the trustees, and the faculty.

Tender and beautiful in all its parts, this memorial service for our late beloved leader gave us a clearer vision of his greatness and goodness and a new appreciation of his services to our beloved Church, and pledged us afresh to those ideals for which he poured out the rich treasures of his heart and mind.

OUR NEXT ISSUE.

The next issue of THE REVIEW (January, 1927) will, we trust, prove to be of special interest not only to our ministers, but also to ruling elders and Christian workers in general.

It will contain an article by Dr. J. G. Machen, of Princeton Theological Seminary, on "What Is the Gospel"? Rev. Henry K. Pasma, pastor of the First Presbyterian Church, Charleston, Miss., contributes the first of two articles on "Modernism in Holland". His second article on that subject will appear in the April number of THE REVIEW. From Rev. J. L. Mauze, D. D., will appear a discussion of the topic, "Building an Efficient City Church"; and Dr. Fraser Hood, of Davidson College, will favor us with another of his fine articles on "The New Psychology". By the way, the Editor has received many enthusiastic letters in praise of Dr. Hood's former article in THE REVIEW on "The Challenge of Science".

In addition to these and other articles, the next issue will contain reviews of about fifty important books.

We urge our subscribers to tell others of THE REVIEW and thus help us to enlarge our circulation. Send subscriptions to the Business Manager, Union Seminary Review, Union Theological Seminary, Richmond, Va. The cost is only $1.50 a year.

DR. MOORE'S DREAM FOR THE REVIEW.

His dream was that Christian folk, whose hearts the Lord had touched, might be led to contribute to a "printing fund" of $30,000; the principal of which should be permanently invested and only the annual interest used to maintain and enlarge the UNION SEMINARY REVIEW and to print the bulletins and other Seminary publications.

The REVIEW is greatly in need of such a fund. The cost of publication and of mailing has mounted sky-high in recent

years, and but for the income derived from our loyal advertisers the REVIEW would be compelled to suspend publication. Being a theological quarterly, devoted to a more or less elaborate discussion of religious questions, the REVIEW naturally appeals to a small, yet very choice, circle of readers; yet we are gratified to be able to report that at present our circulation is 1,200 copies of each issue, a remarkable record, considering the nature of the publication and the numerical strength of the Southern Presbyterian Church. No other denomination in America, so far as we are informed, can match that record.

However, with our present limited income from advertisers and subscribers, we are "cramped, cribbed and confined" to one hundred pages for each issue; our contributors are forced to cut down their articles, the publication of some articles is delayed for months, and the writers of the book reviews constantly object to being warned to be "brief". Some important books require six pages, at least, for an adequate review; often lack of space forces us to give less than one page each to these outstanding books.

Union Seminary has now five post-graduate fellowships. More students are coming each year for post-graduate study, and some of these men are writing theses that are worthy of publication. Last year Rev. Dwight M. Chalmers, now pastor of the Church by the Side of the Road, Greensboro, N. C., and Rev. Malcolm L. Purcell, now pastor at Clifton, Texas, were among our graduate students. They wrote theses whose publication would enrich the literature of our Church. Our other Seminaries—Columbia, Louisville and Austin—are preparing to enlarge their post-graduate courses. The results of the studies of these choice men would, if made available in published form, quicken our Church's intellectual and spiritual life.

The UNION SEMINARY REVIEW covets the honor of being the medium through which these studies may be published and made available. This we could begin to do at once *if* we had an endowment fund. May Dr. Moore's dream be realized! May God raise up friends who will endow the Seminary printing fund to the amount of $30,000. With such a fund and

with the help of Southern Presbyterian ministers the REVIEW can be made a great theological quarterly, second to none in America.

OUR FRONTISPIECE.

We have had made some extra copies of the beautiful picture of Dr. Moore printed at the front of this number of the REVIEW, and will be pleased to send a copy free to any one who may desire it. The picture is printed on heavy art paper, suitable for framing. Address Business Manager, Union Seminary Review, Union Theological Seminary, Richmond, Va.

BOOK REVIEW DEPARTMENT

ERNEST TRICE THOMPSON, D. D.,
Book Editor

BOOK REVIEW STAFF

BEN R. LACY, JR., D. D.
T. C. JOHNSON, D. D.
E. C. CALDWELL, D. D.
EDWARD MACK, D. D.
W. T. THOMPSON, D. D.
E. T. THOMPSON, D. D.
All of Richmond, Va.

E. D. KERR, D. D., *Columbia, S. C.*
DUDLEY JONES, Ph. D., *Clinton, S. C.*
FRASER HOOD, Ph. D., *Davidson, N. C.*
GEORGE LANG, D. D., *University, Ala.*
DUNBAR OGDEN, D. D., *Mobile, Ala.*
J. G. VENABLE, D. D., *Chattannooga, Tenn.*
R. F. CAMPBELL, D. D., *Asheville, N. C.*
JOSEPH DUNGLINSON, D. D., *Danville, Va.*
A. D. P. GILMOUR, D. D., *Wilmington, N. C.*
J. C. SILER, D. D. *Fisherville, Va.*
H. S. TURNER, D. D., *Staunton, Va.*
H. B. SEARIGHT, D. D., *Washington, N. C.*
ERNEST THOMPSON, D. D., *Charleston, W. Va.*

W. L. LINGLE, D. D.
M. R. TURNBULL, D. D.
O. E. BUCHHOLZ, D. D.
J. G. McALLISTER, D. D.
C. L. KING, D. D.
W. L. CARSON, D. D.
W. E. HILL, D. D.

R. F. GRIBBLE, JR., D. D., *Austin, Texas.*
J. B. MASSEY, D. D., *Hampden-Sidney, Va.*
G. F. NICOLASSEN, Ph. D., *Atlanta, Ga.*
D. S. GAGE, D. D., *Fulton, Mo.*
D. P. McGEACHY, D. D., *Decatur, Ga.*
WM. CROWE, D. D., *St. Louis, Mo.*
A. F. CARR, D. D., *Savannah, Ga.*
H. W. DuBOSE, D. D., *Spartanburg, S. C.*
W. T. RIVIERE, M. A., *Cleburne, Texas.*
A. W. BLACKWOOD, D. D., *Louisville, Ky.*
C. V. CRABB, B. D., *Clarksdale, Miss.*
C. F. ARROWOOD, Ph. D., *Houston, Texas.*
D. N. McLAUCHLIN, D. D., *Norfolk, Va.*

THE BIBLE.

THE MODERN USE OF THE BIBLE. *By Harry Emerson Fosdick.* The Macmillan Co., New York. Pp. 291. $1.60 net.

This is the most popular series of Yale Lectures on Preaching in the past generation. Both as a speaker and a writer Dr. Fosdick has become the recognized spokesman of liberal evangelicals in America, and this book is acclaimed as the most satisfactory popular statement of their beliefs and disbeliefs.

More conservative thinkers, too, are reading this work in increasing numbers, and rightly; for if any man wishes to know on which side of the fence he belongs, he need only read this book and Dr. F. L. Patton's "Fundamental Christianity". In a certain Presbyterian seminary, for example, two of the professors scarcely knew how conservative they were at heart until they read this book by Fosdick.

His popularity as writer and preacher is due in no small measure to his mastery of the King's English. More than almost any other of his school he employs clear, strong, beautiful words in making the effect which he desires. He never indulges in "fine writing", and he is never flippant, vain, or discourteous. Sometimes he seems to employ a sort of smoke screen, but as a rule he is clear, interesting, and from his point of view, amazingly effective. He uses his pen with as much fervor as the crusader used his sword.

The book itself, as the preface says, affords the well informed minister nothing new and strange. The first chapter explains the dilemma of the pastor who has ceased to believe in the Bible as his final authority and has found nothing to take its place. The author shrewdly says that there are four ways of knowing the Bible: knowing the beauty spots; knowing the characters; knowing the books; and knowing the Bible in its progressive development. He insists that this last is the best. But here is nothing new. Conservative thinkers have long since learned to employ the principle of progressive revelation. The difference is that they follow the course as revealed in the Bible and not as outlined by liberal scholars.

The second chapter deals with the modern mind, calmly assuming that wherever it differs from the Bible, the modern mind is almost never mistaken. By way of illustration, Dr. Fosdick writes about the Hebrew cosmogony, with its flat earth and its rain coming down through the windows of heaven. It should scarcely be necessary to exaggerate the difficulties thus, for the Hebrew prophets were not scientists, thank God! They wrote with the inspired imagination, and we should read in the same unsophisticated spirit, finding God as they revealed Him. However, as the late Dr. Warfield used to tell us, there are certain real difficulties here.

The third chapter rightly protests against the former tendency to explain difficult historical passages by translating them into allegory, after the well-known manner of Origen. But surely there is little of this among many of us now; we have not sufficient imagination! We, too, believe that we ought to find in every passage the exact message which it was written to teach, but we should not care to have to consult the Polychrome Bible before we read a passage in Genesis.

The fourth chapter, "Abiding Experiences in Changing Categories", is perhaps the most significant in the book; it shows Dr. Fosdick's

attempted solution of all these problems. For example, while rejecting biblical teachings and implications concerning the resurrection of the body, the personal return of our Lord (which He persists in styling the "physical" return), the fact of demonology, and the existence of angels—he finds in these "discarded categories" certain abiding truths: "life eternal, the coming of the kingdom, the conquest of sin and evil, the indwelling and sustaining presence of the Spirit". If Dr. Fosdick himself were not so courteous, one would be tempted to ask if this is not a fifth way of knowing the Bible, the elective method?

The next chapter, "Miracles and Law", is the least illuminating in the book. It illustrates the sentence which he quotes: "The conservatives lack charity; the liberals lack clarity." Theoretically, Dr. Fosdick protests against making our world a closed system; practically he minimizes the presence of the supernatural in the Bible, although he rightly insists that there ought to be more of what he styles the miraculous in our own daily experience. Here he illustrates the weakness of the liberals in eschewing definition. When a conservative thinker writes about miracle he begins by defining it as an event in the external world which cannot be explained by the known laws of nature, and then he confines his discussion to this field.

"The Perils of the New Position"! This chapter is the most original in the book, and the most refreshing. The perils of the liberals are said to be three (some of us could add one or two more!) "irreverence, sentimentality and ethical disloyalty to Jesus—and the greatest of these is ethical disloyalty to Jesus". It would be profitable if some master mind among us wrote on the perils of our position!

The last two chapters, "Jesus, the Messiah", and "Jesus, the Son of God", are the most difficult to appraise. With all of his cleverness in phrasing, Dr. Fosdick's meaning is sometimes as elusive as quicksilver. When one reads Channing or Liddon or Dale or Patton one knows what he believes about Jesus Christ, and why; but not so with Fosdick. Here are glowing words about the goodness of the Lord Jesus, and a sort of psychological attempt at interpretation of these facts. But is He the Son of God in the sense of the Apostle John and of Paul? Dr. Fosdick's reply is far from Unitarian, and doubtless he stands among those who adore the Living Christ, but as an explanation and a testimony his words are by no means reassuring to troubled minds.

Such a summary as the above, however, is unfair. It does not convey the correct impression about the winsomeness and the strength of the book, judging it from its own point of view. From any point of view a good deal of it is as true as it is beautiful. The spirit throughout is "grave, reverent, and high-minded". And thus far the book waits for an adequate rejoinder. It is easier to throw stones at Fosdick, or even mud and slime, than to reply to him without losing

one's temper. One would need vast learning and rare literary gifts. Meanwhile one lays down the book with the increasing conviction that the real issue between conservatives and liberals centers in the old problem about the seat of authority in religion.

ANDREW W. BLACKWOOD.

Louisville Theological Seminary.

THE CHRIST OF THE OLD TESTAMENT. *Edward Mack, D. D., Presbyterian Committee of Publication, Richmond, Va.-Texarkana, Ark.* Pp. 188. $1.50.

The value of this book is far out of proportion to its size. Only 188 small pages in length, one might be inclined to think that the discussion it presents of its fundamentally important theme would be totally inadequate. But such is far from the case, for as Dr. Charles W. Dabney in the foreword has so well said, "It is a thoroughly scholarly book, treating convincingly all the important results of modern investigation, and yet it is so clearly and beautifully written that the lay reader is carried along on the argument as by an irresistible flood." The author has traced the hope of the coming Messiah through all the Old Testament, "in ancient annals, in law, in history, in Job's hard wrestling, in the song of the Psalmists, in the meditation of sages, in the visions of prophets"; and he has done this with a beauty of style that "The Preacher's Old Testament" led us to expect, with a warmth of spiritual feeling that rekindles the fires in one's own heart, and with a scholarly accuracy that gives a surer ground to one's faith. Dr. Mack believes that the dominant Personality of the Old Testament is the Lord Jesus Christ, and he makes his reader believe it; and in doing this he gives the principle that binds together all the books of the Old Testament into a blessed unity and that makes the Old Testament one with the New. To read this book will be to receive a stronger appreciation of the great value of the Old Testament, a surer conviction of the inspiration of the entire Bible, and a deeper love for the Saviour whom Old and New Testaments alike present as their one controlling theme. The preacher will find in this book direction and inspiration for an entire winter's preaching; the Bible teacher will find the basis for a course of lessons that will make the Bible a new book to his students; and the average Christian will find a key that will help unlock the treasures of the entire Bible. The full index of Scripture references and of subjects adds much to the value of this book as a reference book.

M. RYERSON TURNBULL.

Assembly's Training School.

OUR LORD'S EARTHLY LIFE. *By David Smith, M. A., D. D., Professor of N. T. Literature, Presbyterian College, Belfast.* George H. Doran Co., New York. Large 8vo. 500 pp. $3.00.

Twenty years ago, while still a rural pastor, David Smith published "The Days of His Flesh", one of the most popular of the many lives of our Lord. Now, after long, reverent study, he attempts the same task. Here he employs more geographical detail, stresses more largely the human aspects of our Lord's ministry, and changes his interpretation at times; but one lays the newer book down with a sense of disappointment. "The old is better".

ANDREW W. BLACKWOOD.

Louisville Presbyterian Seminary.

THE GOSPEL ACCORDING TO ST. LUKE. A CRITICAL AND DEVOTIONAL COMMENTARY. *By Burton Scott Easton, D. D., Professor of N. T. Literature, General Theological Seminary. New York.* Chas. Scribner's Sons, New York. Large 8vo. 367 pp. $3.50 net.

Here is a calm, dispassionate summary of certain "findings" of moderate N. T. criticism, notably that of the elder Weiss. There is no devotional treatment, and no homiletic suggestiveness. The author does well what he attempts, but if he has evangelical opinions, or enthusiasms, he conceals them successfully.

He finds fault at times with Luke's grammar, and differs from his statements of fact. Where most of us find rare beauty, he speaks of "vagueness". But he holds that Luke was the author, or compiler, using three sources: Mark, "Q", and "L", principally the latter.

In the Christmas narrative, on textual grounds, he prefers the reading, "Good will towards men". He says that the tale of the Good Samaritan is not a parable, and that it has suffered from "tasteless allegorizing". He warns against "overinterpretation" of the parable of the Prodigal Son, and protests against making the father represent God, for in the parable the father is "somewhat niggardly"!

Tehnical scholarship has its place, and this book will appeal to the limited few who wish another critical commentary on Luke, but as the author says, Plummer's I. C. C. here is the best of the older school. Amen! And in this case, the old is better than the new!

ANDREW W. BLACKWOOD.

Louisville Theological Seminary.

THESE SAYINGS OF MINE. AN INTERPRETATION OF THE TEACHINGS OF JESUS. *Lloyd C. Douglas.* Charles Scribner's Sons, New York. Pp. 234. Price $1.50.

This is a worth while book. The author starts out with the conviction that the safest and surest way back to Christ is through a

study of His sayings. Since much of Christ's teaching was in the form of parable, the author gives large space to the parables. The trite and commonplace remarks so often heard in discussions of the parables are conspicuous by their absence. The treatment is original, fresh and convincing. The familiar sayings of Jesus stand forth in a new light and with new meaning. The minister who expects to lead his people in a study of the parables will find this volume helpful. Those who sit in the pew will also be helped by the author's interpretations of the sayings of Jesus.

C. L. KING.

Richmond, Va.

THE ETHICAL TEACHING OF THE GOSPELS. *By Ernest Ward Burch.* The Abingdon Press, New York. Pp. 238. $1.50.

This is an excellent and valuable study of the ethical teaching of the Gospels. It is designed as a college text book. Professor Burch follows the inductive method by first giving the student a knowledge of each Gospel and then by safe exegesis and comparison draws out the ethical content. The topics for class report at the end of each section are comprehensive and searching. I have been greatly helped by going through this book, and I believe the student who masters this book will both know the Gospels and their ethical teachings.

JOHN G. SILER.

Fishersville, Va.

SOME RECENT BOOKS ON PAUL.

THE VALUE OF THE THEOLOGY OF ST. PAUL FOR MODERN THOUGHT. *By Rev. H. T. Andrews, M. A., D. D., Professor of New Testament Exegesis at New and Hackney Colleges, University of London.* London: Society for Promoting Christian Knowledge. 1915. 63 pages.

THE LIFE OF ST. PAUL: THE MAN AND THE APOSTLE. *By F. J. Foakes-Jackson, Professor in Union Theological Seminary in New York City.* Boni & Liveright, New York. 1926. 293 pages. $3.50.

THE SPIRITUAL GENIUS OF ST. PAUL: A CONTRIBUTION TOWARDS THE RE-INTERPRETATION OF HIS MESSAGE. *By D. M. Ross, D. D.* G. H. Doran Company, New York. 254 pages. $2.50.

PAUL THE DAUNTLESS: THE COURSE OF A GREAT ADVENTURE. *By Basil Mathews, M. A.* Fleming H. Revell Company, New York. 1916. 375 pages. $2.50.

PAUL OF TARSUS. *By T. R. Glover, M. A., D. D., LL. D., Fellow of St. John's College, Cambridge, England.* 1925. G. H. Doran Company, New York. 256 pages. $2.00.

THE SPIRIT OF JESUS IN ST. PAUL: A STUDY IN THE SOUL OF ST. PAUL BASED UPON THE CORINTHIAN LETTERS. *By W. W. Bryden, M. A., Woodville, Ont., Canada.* George H. Doran Co., New York. 1925. 256 pages.

ST. PAUL ON TRIAL: A NEW READING OF THE HISTORY IN THE BOOK OF ACTS AND THE PAULINE EPISTLES. *By J. Ironside Still, M. A., D. D.* George H. Doran Company, New York. 300 pages. $2.50.

In a small but able book Dr. Andrews claims that much of the criticism against Paul has been due to a misunderstanding and misinterpretation of the great Apostle. He pleads that the time is ripe for a re-interpretation of Paul and he points out six important points which will serve as guiding principles in this re-interpretation: (1) More emphasis should be placed upon Paul's experience out of which his teachings directly sprang; (2) No longer should we insist that Paul has spoken the final word on any and every theological subject; (3) More attention should be given to the conditions and circumstances amid which the Pauline Epistles were written; (4) We should take into account that Paul was a poet and mystic and not a systematic theologian; (5) More study should be given to the development of ideas within the circle of Pauline thought; and (6) Due consideration should be given to the Jewish sources of some of Paul's doctrines.

We must separate [Dr. Andrews says] between the local and temporary in Paul and the universal and eternal. Only those teachings in Paul are to be regarded as eternal and universal which meet the following four tests: (1) Do they agree with what Jesus taught? (2) Are they based on Paul's own personal religious experience? (3) Are they in accord with the individual and collective experience of the Church? and (4) Have they vindicated themselves in the history of the Church?

Having made this separation in accordance with these tests, Dr. Andrews finds the following doctrines in Paul to be universal and eternal, and constitute the core and essence of Paulinism: (1) The universal sinfulness of the human race; (2) there is no human escape from sin; (3) sin stands as an impassable barrier between man and God; (4) the grace of God has provided in Jesus Christ a way of removing that barrier; (5) that removal Christ effects by His atoning death on the cross. "We can no more tear the Doctrine of the Atonement out of the Epistles of Paul than we can tear the sun out of

heaven" (p. 42); and (6) Eternal Life imparted to the believer is nourished and sustained in his soul by union with the risen and living Christ.

What claim has Paul [asks Dr. Andrews] to be regarded as a true exponent of the Christian Faith? He replies that Paul may be so regarded and his teachings are valid now and always for the following reasons: (1) The personality, career and achievements of Paul himself; (2) all Paul's teachings are grounded and rooted in a great spiritual experience; (3) the influence Paulinism has exerted in the history of the Church; (4) Paul knew human nature; (5) he was more like Christ than any man that ever lived and he knew Christ better and is Christ's best interpreter; and (6) Paul's teachings are confirmed by Matthew, Mark, Luke, John and the other New Testament writers.

We fear Dr. Andrews goes too far in the direction of making Christian experience a test of truth rather than the Bible. We dissent from many of his positions, yet we feel he has produced a most able and stimulating discussion of a very difficult subject. We have outlined his important points for the reason that most modern students of Paul are moving along the lines marked out by Dr. Andrews.

In vivid fashion, with great literary charm and with exact learning, F. J. Foakes-Jackson in his new book, "The Life of St. Paul", presents the life, labors and character of the great apostle in their historical, social and religious background. The author is at his best when treating of Paul's struggle against the "Judaizing" Christians, that is, Jewish Christians who held that the Old Testament rites and ceremonies are perpetually binding—a point seldom adequately or accurately discussed in books on Paul. Dr. Jackson implies that Augustine and Calvin erred in that they carried certain Pauline teachings to extremes and hence are not to be followed as safe interpreters of Paul. He also seems to take the position that while Paul accepted Christ as a super-human, divine being, he did not regard Him as of the nature and essence of Deity (see p. 279). The author maintains that Paul "was probably the truest Christian the Church has produced and the most influential individaul person in the history of Christianity".

Dr. D. M. Ross, in "The Spiritual Genius of St. Paul", attempts, like Dr. H. T. Andrews, to re-interpret Paul for the modern world in the language of our day. He groups Paul's permanent and essential contribution to Christian thought under four heads: Goodness, God, the World, and Humanity. Paul's real message [Dr. Ross says] has been obscured. The method of approach was wrong. If we approach the study of Paul from the viewpoint of the ethical and religious experience which came to him through Christ, the mists which obscure his message will begin to lift. Dr. Ross places the experience de-

scribed in the seventh chapter of Romans in Paul's pre-Christian days, as do most modern books on Paul. Paul, he thinks, passed through a long and bitter struggle before his vision of Christ near Damascus.

What is Paul's ideal of the Good Life? How can I be a good man? Never—answers Paul—by striving to keep a set of laws, but only by becoming right with God through faith in the atoning death of Christ and by the sanctifying work of the Holy Spirit in the heart.

The only way to understand God [declares Dr. Ross] is to start from God as revealed in Jesus Christ and in ethical experience. That is where Paul started. Many theologians have failed to understand God by starting from Greek metaphysics and philosophy. Dr. Ross boldly repudiates the Westminster doctrine of Predestination, claiming it forms no part of Paul's teaching. According to Dr. Ross, Paul meant by "Predestination" God's "eternal purpose to conform all His estranged children to the image of His Son".

A new world-order was inaugurated by the advent of Jesus Christ. Christ will return to consummate that order. Dr. Ross claims that Paul regards the world as essentially good. "For the love of God in Christ has called it into being, and was at the heart of it, directing and shaping it, for the realizing of love's great purpose."

In the closing section of his book Dr. Ross discusses Paul's teachings about the new humanity, or the "Kingdom of God". Paul looked forward to a redeemed universe, a time of individual and social perfection.

We have sketched in briefest outline this able and arresting book. With many of its views we are in sharp disagreement. Nevertheless we earnestly wish every minister would read it. The reading of it will stimulate the preacher to write a series of fresh and forceful sermons on Pauline doctrine.

"Paul the Dauntless'" by Basil Mathews' stands in the front rank of the popular lives of the great apostle. Mr. Mathews is a famous newspaper reporter and special writer on Church and missionary themes. He can tell a story with rare dramatic power. He has a vivid imagination. His life of Paul is historically true and accurate in detail and at the same time infused with life, color and movement; at once accurate and scholarly and of absorbing and thrilling interest. The book is printed in clear type on beautiful paper, is handsomely bound and illustrated in color and black-and-white from drawings by Ernest Prater and with reproductions from photographs by the author and maps. It makes an idea Christmas or birthday gift.

Frankly, we are disappointed in Dr. Glover's "Paul of Tarsus". At times he is brilliant and sparkling, giving forth bold and striking sentences and unforgettable paragraphs; but much of his thought seems, at least to the present reviewer, confused and vague. He has rare intellectual brilliance and vast knowledge, but lacks spiritual

fervor. He skims lightly over the great Pauline ideas of sin, law, righteousness, reconciliation, redemption. His chapter on "The Human Paul" is very tender and beautiful. He loves Paul above all other men and he portrays him as a most lovable character. Dr. Glover, like many New Testament students today, believes that what is called "the spirit" is after Pentecost the risen Christ Himself as a spiritual presence (p. 219).

Rev. W. W. Bryden, a young Scotch Canadian pastor, has written a masterful book on "The Spirit of Jesus in St. Paul". His thesis is that Paul knew absolutely that he had nothing in and of himself by which he could help spiritually any human being; that he was utterly dependent on the Spirit of Jesus for any good he might do; that consequently he surrendered himself fully to that Spirit. The result is that Paul over-topped all other men in Christian character and achievement. It is a heart-searching and soul-stirring book.

Dr. Still ("St. Paul on Trial") sets out to prove that the book of Acts was written to serve as a kind of lawyer's brief in defense of Paul in his trial before Nero the Emperor. According to Dr. Still, the purpose of Acts is to prove that the Roman Empire has nothing to fear in the Apostle Paul and Christianity as Paul preaches it. To show this Dr. Still makes a minute examination of every paragraph and even verse in the book of Acts. Nothing seems to escape his alert eye. I feel that the author has not proved his point; that in not a few places he uses arguments which have very little evidence to support them; that at times he is clearly mistaken in his interpretation; and that he is so anxious to prove his point that he is often blind to evidence controverting his main position. Nonetheless he has given us an original and thorough study of the book of Acts. He holds some very interesting views. For example, he thinks that Acts was written in 61 A. D.; that the Gospel according to Luke and the Gospel according to Mark were written very early, and that Paul and Barnabas carried these two books with them on their first missionary journey. Dr. Still takes the view that Galatians was written in 48 A. D. and is, therefore, the first of Paul's Epistles. He maintains the historical accuracy of the narrative in Acts in all points. He does not believe that the form of Church government obtaining in the New Testament churches [which he admits is Presbyterian] is to be followed by the Church in all countries and places. "The attempt", he affirms, "to confine our ideals of the life, the creed and the constitution of the Christian Church within lines suggested by the book of Acts cannot but result in inadequacies, imperfections and aberrations seriously hurtful in many respects. This New Testament history was never meant to control the expression of the living power of the Holy Spirit within the Church for all ages to come. It was never intended that the 'forms' recognizable in it should never be

improved upon, or others substituted as need arose. They but indicate how in certain sets of circumstances Christian folk, moved by the Holy Spirit, expressed themselves; and to that extent they do afford a safe guide—and encouragement to yield to the Spirit of truth and love, in all Christian self-expression."

E. C. CALDWELL.

Union Theological Seminary, Richmond, Va.

THE EPISTLE OF PAUL TO THE GALATIANS. *By A. W. F. Blunt.* Oxford University Press, New York. Pp. 139.

This new commentary on Galatians in the Clarendon Bible will appeal especially to students who cannot use the more technical critical commentaries. It is scholarly, concise, well arranged, and beautifully illustrated with twenty-six pictures, mostly full-page illustrations.

MALCOLM L. PURCELL.

Lockhart, Texas.

THE APOSTOLIC MESSAGE. *By Benjamin W. Bacon, D. D.* The Century Company, New York. Pp. 423. $3.50.

This book is a learned and scholarly investigation of the Apostolic teaching according to the historical method. Dr. Bacon is one of our outstanding liberal scholars who for thirty years has occupied the Chair of New Testament Criticism and Interpretation in Yale University. He has rightly been considered one of the foremost advocates of Modernism. We are inclined to listen with respect when a man of his learning and ability speaks. Now this new book from the pen of Dr. Bacon is unique among liberal books in that it teaches a doctrine of blood atonement and departs thus far from the usual teachings of the Modernist school. Of course we do not have the substitutionary idea of atonement, I cannot say just what his theory is, but he does seem to teach the necessity of the death of Christ for man's forgiveness. He contends that the early Apostolic message was based on the doctrine of the suffering Servant of Isa. 53 and other like Scripture. One quotation will suffice. "To take away this self-dedication of Jesus to martyrdom to win God's favor to his people is to remove the keystone of Paul's gospel. He has nothing else whereby to demonstrate that 'love of God which is in Christ Jesus our Lord'. Apart from this he cannot point to a single word or act of Jesus which would justify his declaration, 'He loved me and gave himself up for me'." This teaching of the atonement is all very inadequate, but it indicates a break in the Modernist camp on a very vital doctrine.

JOHN C. SILER.

Fishersville, Va.

TARBELL'S TEACHERS' GUIDE TO THE INTERNATIONAL S. S. LESSONS. *By Martha Tarbell, Ph. D.* Fleming H. Revell Co., New York. Pp. 415. $1.90.

PELOUBET'S SELECT NOTES ON THE INTERNATIONAL SUNDAY-SCHOOL LESSONS. *By Amos R. Wells, Litt. D., LL. D.* W. A. Wilde Co., Boston, Mass.

These books, we take it, are familiar to all teachers of the International Sunday-School Lessons. They appear for the year 1927 in their familiar dress, following their accustomed plan in the treatment of the lesson. They are scholarly and helpful. Every teacher would do well to possess one or both of them. The only way to find which will be the most helpful to the individual teacher is to give each a trial.

ERNEST TRICE THOMPSON.

Union Theological Seminary, Richmond, Va.

THE CALL TO PROPHETIC SERVICE. *Henry Schaeffer, Ph. D., S. T. M. Fleming H. Revell Co., New York.* 459 pages. $3.25.

The author of this book is professor of Old Testament Interpretation in the Theological Seminary of the Evangelical Lutheran Church. For five years he made a special study of the call-experiences of the prophets of the Old and New Testaments. This book is the product of that study. In an introduction to these studies Dr. Cleland B. McAfee, president of McCormick Theological Seminary, has well described Dr. Schaeffer's book thus: "His study includes the conditions under which the prophet came to be called, the method whereby the call was presented to him, his response in its initial stages and also during the progress of his obedience to the heavenly vision, and the fundamental message he had to reveal." While the author does bring out the influence upon the prophet of the political and religious environment of the times in which he lived, he lays by far the largest emphasis on the supernatural element in the preparation, call, and message of the prophet.

The book makes a strong appeal to the minister today. It gives him a higher conception of his office, a fresh grasp on the supernatural resources of the prophet, and a renewed courage to speak out boldly to an unsympathetic world the real message of God. Then, too, it will be of great value to the young man who is seriously considering the ministry as a life work, for the author in his application draws from the call-experiences of the prophets the fundamental principles that underlie the call to the ministry. The book is expository in character and furnishes rich homiletical material to the minister who would prepare a series of sermons on "God's Calls to Service".

M. RYERSON TURNBULL.

Assembly's Training School.

THEOLOGY.

THE DOCTRINE OF THE PERSON OF JESUS CHRIST. *By H. R. Mackintosh, D. Phil., D. D., Professor of Theology in New College, Edinburgh, Scotland.* Reprinted 1924. Charles Scribner's Sons, New York. Pp. 540. $1.75.

The volume contains three books: Book I.—Christology in the New Testament. Book II.—History of Christological Doctrine. Book III.—The Reconstructive Statement of the Doctrine.

The author is internationally regarded as a man of great ability, profound learning, and genial Christian character. He makes an effort in this laborious work manifestly to uproot many Christological views which he regards as erroneous, and to establish what he thinks to be the true Christology. He is successful in much of his critical works. He is a keen critic. Some of his canons for the reconstruction of a true Christology are excellent, for example, that in order to a true Christology, the Christologian must have a true apprehension of the historic Christ and let it serve as formative and pre-formative of his Christology. His constructive effort is vigorous, full of learning, and stimulating.

However, the work has defects. The style of writing is not consistently good. Some paragraphs are clear, but others are wanting in clearness. Many sentences want clearness sadly. They have to be read with a care to get the sense. This is often true when the sense could be easily expressed with clarity. The opacity of the style makes many paragraphs and passages hard to read.

A more serious defect: he makes the unmistakable impression that he does not regard the Scriptures as universally trustworthy. He does not show where they are trustworthy and where they are not trustworthy, and yet he aims to build his Christology on scriptural foundations. A result must be that the reader who shall accept his view of the Scriptures must always be wondering when the seamy foundation will give way and the superstructure crash.

A hardly less serious defect: The author has yielded too much to current philosophic prejudice against the notion of substance. Under the influence of the time ghost, he would apparently in places make God consist of functions, all of which can be resolved into love; in other places make God consist of will, as if there could be functions or qualities without a being to function or in which the qualities inhere. We intuitively know that there must be an agent in order to function, a substance in order to qualities, let "philosophy" teach what it may. Putting two and two together, our author would seem, in places, to teach that qualities of deity and qualities of humanity could both inhere in a non-substantial being—"Christ." I do not think that this is an unfair inference from what, in places, he says.

Another defect: He fails to grasp the relation of person to nature, that is, to the nature of spiritual substance. In this failure he is in a very numerous company. This failure was one main occasion of the succession of the Christological controversies of the first six centuries of the Christian era. We like better on this point Turretin, Hooker, Owen, Shedd. There are ups and downs in the history of Philosophy, and there will certainly be much repudiation of Philosophy which denies or doubts the existence of substance. Correct thought on the relation of person to potentially personal nature would probably lead to more respect for the Chalcedon Christology and to less respect for the present day psychology, whose frown on the Chalcedon teaching Dr. Mackintosh regards as a barrier to its acceptance.

Another defect: The author is a Kenotocist. He believes, if we understand him, that Paul teaches in the second chapter of the Philippians that the Son of God emptied himself of some or all of his divine attributes, and began his earthly existence as an individual man; and that he resumed these attributes more and more fully till, in post-resurrection times, he was once more in full possession of them. We greatly prefer Paul's own exposition of his meaning when he affirmed that he who was in the form of God emptied himself. Paul seems to give that exposition in the immediate context, and Dr. J. B. Lightfoot in his commentary on the passage seems to have caught the real meaning of Paul.

Another defect: He substitutes for the Chalcedon Christology another which appears to satisfy less of Bible teaching and to be more difficult to comprehend than our catechetical statement, "The only redeemer of God's elect is the Lord, Jesus Christ, who, being the eternal Son of God, became man, and so was and continues to be God and man in two distinct natures and one person forever." There may be difficulty in showing the harmony with modern psychology of the doctrine of two full natures, one human and the other divine, each nature having its own will, united in one synthetic personality—divine human; but it is more difficult to show that a divine person can divest his divine nature of essential attributes.

Other defects appear in the type of Christology now considered, but the space allowed this notice has already been overrun.

THOS. C. JOHNSON.

Union Theological Seminary.

THE MEANING OF GOD. *By Harris Franklin Rall, Ph. D., D. D.* The Cokesbury Press, Nashville, Tenn., or Publishing House, M. E. Church, South, Richmond, Va. Pp. 149. $1.50.

This is a very thoughtful and helpful study of the greatest of all themes—GOD. The author stands for a personal, transcendent, immanent God who is working out His life in the world through Jesus

Christ. The book contains ideas that are full of suggestion to further thought; it is stimulating. The Calvinist can expect to find things in the book with which he is not in accord, but there is much to which he can add a hearty amen.

JOHN C. SILER.

Fishersville, Va.

WHAT AND WHY IS MAN? *By Richard LaRue Swain, Ph. D.* The Macmillan Company, New York. Pp. 339. $1.75.

In the preface to this book the author says, "I have undertaken to give very human answers in "What and Why Is Man" to perplexing questions that are universally being asked concerning (1) human origin, (2) human birth, (3) human struggle, (4) human destiny, and (5) God's relation thereto.

The specific questions which are raised are as follows: "Who Made God?" "How Did God Make the Human Body?" "Is the Method of Human Propagation Ideal?" "How Is the Soul Made?" "Why Did God Make Man at All?" "Why Were We Not Born in Heaven?" "Does God Cause Earthquakes and Cyclones?" "Where Did Sin Come From?" "Did Man 'Fall Upward'?" "Why Did Jesus Die?" "Why Do We Pray?" "For Whom Do We Live?"

Not all of Mr. Swain's answers are satisfactory. Sometimes he talks all around his question without appearing to make any serious attempt to answer it. For example, he devotes thirty pages to the discussion of how the soul was made; but, though he has much to say about how the soul developed, he sheds no light whatever on its origin. Furthermore, it is by no means certain that the definite answers which he does give are all correct. For instance, it is highly improbable that his explanation of the origin of sin is the true one. But no man should be too severely censured for failing to answer correctly these questions that have puzzled the greatest minds of the race.

There are many things about the book which deserve the highest commendation. Those who feel that they must believe in Evolution, but who are unwilling to give up their faith in God, will find comfort and encouragement in the chapter entitled, "How Did God Make the Body?" The author is an avowed Evolutionist, but he says most emphatically, "All creation is by the fiat of God; whether it springs suddenly from a clod or slowly from the building up of cells, it comes to pass only because God says 'Let it be', and it is so." Those who are finding it difficult to reconcile the presence of so much suffering in the world with the thought of a God of love will find the chapter on "Earthquakes and Pestilences" particularly helpful. The discussion of the problems of prayer is very enlightening. And the description of the goal of life is most inspiring.

On the whole, the book is helpful and thought provoking. It does one good to face such questions. It is worth while to know how some-

one else has answered them, whether one agrees with the answers or not. Many of the things that Mr. Swain has said increase one's respect for human nature and strengthen one's faith in God.

W. L. CARSON.

Richmond, Va.

STUDIES IN THE FORGIVENESS OF SINS. *Jesse R. Kellems.* George H. Doran Co., New York. Pp. 224.

The author of this volume is an evangelist in the Disciples of Christ Church. He writes from the point of view of the soul-winner. The forgiveness of sins through Christ is the "heart theme around which all the rest of the revelation lies."

The first chapters deal with The Nature of Forgiveness, The Ground of Forgiveness, The Appropriation of Forgiveness. Under these general heads many important subjects are discussed. The last chapters have as their subjects, Baptism and the Forgiveness of Sins, The Lord's Supper and the Forgiveness of Sins.

The first chapters are stimulating and will be helpful to members of all churches. The treatment of the subjects is not as thorough as that of Dr. Denney, from whose books the author has quoted extensively. The author is not attempting an exhaustive study.

The last chapters are an apologetic for the author's own views on the Sacraments, which views are not those of a large part of Christendom. It is difficult to understand how the author, in speaking of immersion, could say, "That this form was the only one practiced in the New Testament times is quite universally acknowledged."

C. L. KING.

Richmond, Va.

THE CHRISTIAN CONVICTION. *By Cleland Boyd McAfee.* The Macmillan Company, New York. Pp. 211. $2.00.

There is such widespread ignorance of the essential teachings of Christianity that there is a real need for a simple statement of what the Christian religion really is. In this volume Mr. McAfee has supplied this need. In a clear and concise way he presents the main teachings of Christianity concerning God, man, the relation between man and God, and the relation between man and man.

The author does not attempt to prove that Christianity is true. He simply undertakes to present its cardinal doctrines in such a way as to make them intelligible to readers who are not acquainted with them. He has succeeded admirably in what he has undertaken.

W. L. CARSON.

Richmond, Va.

THE CHRISTIAN RELIGION AND ITS COMPETITORS TODAY. *By A. G. Boquet.* Cambridge Press. Pp. 162.

This book is an attempt to show that Christianity alone can supply the religious needs of the modern world. In his Introduction the author outlines his method of handling his subject as follows:

"Four main alternatives are offered to our world today, and it will be our task to consider each of them in turn. (1) In the first place, there is secularism, or no religion at all. (2) In the second place, there is pantheism, or God everywhere, so that the individual soul becomes an illusion, or at any rate ceases to be ultimate, while the course of history does not count. (3) In the third place, there is traditionalism, or a steady reversion to popular paganism under a Christian veneer. (4) In the fourth place, there is relativism, or the rejection of any positive creed as final, on the ground that religious truth is still polymorphous, so that the absolute religion lies hid deep in the womb of the infinite future."

By contrasting the insufficiency of each of these alternatives with the all-sufficiency of Christianity, the author shows that the Christian religion is superior to anything else that the world has to offer.

The book has a decided tendency to strengthen one's faith in the finality of the Christian religion.

W. L. CARSON.

Richmond, Va.

THE RELIGION OF YESTERDAY AND TOMORROW. *By Kirsopp Lake.* Houghton Mifflin Company, Boston. Pp. 183. $2.50.

Dr. Kirsopp Lake is a distinguished scholar and professor in Harvard University. In religion he calls himself an Experimentalist. His book is another good example of the working of the Greek mind in modern religious thought—the Greeks seek after wisdom. In its literary style it is a most pleasing and attractive book, in its religious ideas it has passed beyond the New Testament and is seeking out a religion satisfying to the natural man. The first part of the book, "Yesterday", is an illuminating discussion of Christianity in the past in which there is much thoughtful criticism. The second part, "Tomorrow", gives the author's views of the religion of the future. This religion is to be creedless, without an external authority, worshipping the immaterial purpose of the universe, practicing prayer without petition, acknowledging Jesus as a fallible prophet, possibly without church or ministry, every man being a law unto himself. The importance of this book to me is that it shows the logical outcome of much of our modern religious thought, and by the empty religion it teaches we are sent back to Christ and Him crucified as the hope of the world.

JOHN C. SILER.

Fishersville, Va.

PROGRESSIVE CHRISTIANITY: A STUDY OF THE OLD FAITH AND THE NEW REFORMATION. *By William A. Vrooman.* The Macmillan Company, New York. Pp. 377. $2.50.

This book is a vigorous and forceful apology for modernism in general, for Unitarianism in particular, which last the author argues is the former's only logical and consistent goal.

The method which the author follows in discrediting all less liberal religious ideas than his own is chiefly that of explaining or assuming to explain their historical rise. Thus he claims that "historians could show popular evangelism, if it would give them a hearing, that much of its materials came out of the so-called pagan thought of the ancient Near East. From Persian uplands and Greek academies flowed streams of doctrine into Israel, which Christians since claimed to be truth revealed by divine inspiration". The method, though valuable, has a two-fold weakness—(1) the explanation may not be correct; (2) even if it is correct, it does not logically follow that the idea itself is therefore false.

Dr. Vrooman's fundamental thesis is that the religion of Jesus, purely ethical, was very early corrupted by pagan influences into a religion about Jesus, exalting Him as God, claiming Him as a divine sacrifice for sin, and that the simple religion of Jesus, improved by the discoveries of modern science, is now being emphasized by Progressive Religion.

He insists with passionate earnestness that we follow Jesus' way of life, but insists with equal or greater earnestness that man must not be held to any dogmatic system of belief, except the belief that Jesus is not the Divine Son of God, a Saviour who bore our sins in His body upon the tree, and the belief that the Scripture is not an infallible rule of faith and practice.

The book is well written, with a wealth of quotation from representative leaders of every school. It offers a rich mine of information to anyone who wishes to understand the position or rationale of the liberal movement in religion.

ERNEST TRICE THOMPSON.

Union Theological Seminary.

A MODERNIST AND HIS CREED. *By Edward Mortimer Chapman.* Houghton Mifflin Company, Boston, Mass. Pp. 393. $2.50.

Mr. Chapman is correct, no doubt of it, when he speaks of himself as a modernist. But he writes of what he believes, and not of what he rejects—and with a real sympathy for all vital religious views. The result is a book for the times, Apologetics of a fresh and compelling sort. It is a book which you will enjoy treading (written

in charming style and well printed). It falls short in many respects of what we would like to find. Thus faith in a future life is only a great and reasonable hypothesis. Nevertheless, Mr. Chapman thoroughly disposes of many current objections to the Christian system, and on the whole the book will confirm one's faith and enable him to restate many of the verities of the faith in the language and thought of the day. We feel that a single chapter, one on Pecksniff, Chadband & Co., in which the author turns the tables on many of our moderns out of the church, who speak of hypocrisy and insincerity within the church, is alone worth the price of the book. Incidentally, it should be borne in mind that Mr. Chapman is not a minister; a layman, however, who has read and thought deeply on religious themes.

ERNEST TRICE THOMPSON.

Union Theological Seminary.

THE LIBERAL GOSPEL: AS SET FORTH IN THE WRITINGS OF WILLIAM ELLERY CHANNING. *Edited by Charles H. Lyttle.* The Beacon Press, Boston. Pp. 257. $2.00.

William Ellery Channing was the acknowledged leader of the Liberal Movement in New England Congregationalism which resulted in the formation of the American Unitarian Association in 1825. Dr. Lyttle, in this attractively printed volume, has selected characteristic passages from his writings and has arranged them under appropriate headings. We have, as a result, the early Unitarian Gospel, in its weakness and in its strength.

ERNEST TRICE THOMPSON.

Union Theological Seminary.

THINKING THROUGH. *By Alvin Martin Kerr, D. D.* George H. Doran Company, New York. Pp. 125. $1.25.

If it were in my power, I would have every minister read this stirring little book because it contains so much sound and sane counsel for these controversial times. It is one of those really helpful books that one lays down with a feeling of satisfaction and with new strength and encouragement. It stands for strong, positive preaching without controversy of those truths of our religion that are truly fundamental.

JOHN C. SILER.

Fishersville, Va.

SCIENCE.

LANDMARKS IN THE STRUGGLE BETWEEN SCIENCE AND RELIGION. *By J. Y. Simpson, D. Sc., F. R. S. E.* George H. Doran Co., New York. Pp. 288. $2.00.

James Y. Simpson is professor of Natural Science in New College, Edinburgh. In this book he deals with some of the most vital phases in the long struggle between science and religion, "attempting to restate and discuss the issues, with perhaps a new ray of light illuminating the field at this point or at that". Professor Simpson writes as a scientist, with the profoundest sort of scholarship, but also as a Christian, seeking to bridge the gap between science and religion. He does not believe that the Bible is literally inspired, and that for him helps to resolve the conflict that continually recurs between science and theology. For this reason the book will be more welcome to liberal theologians than to conservatives; it may at least serve to teach the latter, however, that the Bible is not a text book on science (there is much that we can learn from the past in this connection); and also to remind them that modern scientific views are not necessarily destructive of the religious interpretation of the universe. For example, "In whatever way species came into existence, it must have been nonetheless a method of creation. The real question then is, What was the method? Has it been a method of slow development from within under direct environmental influence, or of offhand fashioning from without? Has life come into being as an activity, dependent on some energetic source of which it is a peculiar expression, or was it something originally disconnected with anything previous to it, and that was called into being suddenly in myriads of more or less highly developed as well as lower forms? Whatever be the answer, the fact of Infinite Creative Energy remains, Energy which, when we consider the organic series as a whole, gives the impression of working purposively—as if, that is to say, it had an end in view. The coming of Evolution has thus meant the recognition of continuous becoming, in which process there has been the 'emergence' at successively higher levels of distinctive and more complex characters. In its widest aspects it compels us to look on the whole process, inorganic and organic as one—a climactic process issuing in man, and the subject of a teleology embracing the world. For it is a process that apparently has a specific direction, and it is maintained in that direction by the activity of some Infinite Source of Energy. And if, as a result of the examination of all alternative explanations of the world process, we are still left with man, a genetic product of the process, inducing and controlling slight changes in its energy—distribution for definite ends in virtue of the activity of his conscious-

ness, the theistic view of a Supreme Ground or Consciousness working out a great idea, dimly cognizable by the human mind, seems to supply the most fruitful, theoretically and practically, of all interpretations." The book must be read thoughtfully, but it is worth the effort. It should be read by all who are interested in the present day relation of science and theology.

ERNEST TRICE THOMPSON.

Union Theological Seminary.

TO CHRIST THROUGH EVOLUTION. *By Professor Louis Matthews Sweet, S. T. D., Ph. D.* The George Doran Co., New York. Pp. 351. $2.50.

In Dr. Sweet we see a rare thing—a man dealing with the subject of evolution in a thorough-going scientific spirit. He approaches the subject without presupposition in one direction or the other. He is remorseless in distinguishing between facts and speculations. He does not find any conflict between Genesis and evolution. The Bible is declared to be not unscientific, but non-scientific, and it is as inadmissible to read science into it as to read contradiction of science into it. The difference of meaning given the word "evolution" by different people is remarked on. "Whatever is, is evolution", is a definition that leaves the word so meaningless that no one would care to argue for or against it. Dr. Sweet makes Burbank's proof of how the cactus got its thorns appear absurd. He deals drastically with most of the pet stock "proofs" of evolution. With a thorough knowledge of the facts and a remarkably clear power of discernment he covers the ground of the scientific basis for organic evolution. He shows the impossibility of a mechanistic conception of evolutionary process, and makes clear the fact that the process is creative. He seems to leave little ground for the theory to rest on, but still believes in some kind of evolution. He quotes approvingly Dr. Bateson's statement, "When students of other sciences ask us what is now currently believed about the origin of species, we have no clear answer to give." And again, "In dim outline evolution is evident enough, but the origin of species is utterly mysterious." Dr. Sweet says, "Some creative power which carries with it the principle of orderly and progressive change, which carries life from platform to platform of upward advance, must be found before the idea of evolution can be looked upon as an adequate theory which interprets all the known facts. A new and broader type of evolutionary theory is imperatively needed."

He says, "Man made his appearance by an act of God, and by a sudden leap upward, developmental in the sense that it involved a distinctive synthesis of processes already in operation throughout the animal kingdom, and an inherited animal basis, but creative in the

sense that it was not contained, and therefore cannot be explained by anything that went before."

The facts of sin, redemption and incarnation are held to be consistent with the kind of evolution which the author accepts. The discussion of organic evolution is unanswerable. His discussion of personality and redemption is plausible, but has not the ring of finality found in the more strictly scientific part of the book. It is a book of tremendous importance, and will doubtless go far towards crystalizing thought on this subject.

A. F. Carr.

Savannah, Ga.

The Problem of Origins. *By Leander S. Keyser.* The Macmillan Company, New York. Pp. 265. $2.00.

If any one has reached the conclusion that evolution is a proven and indisputable fact, he needs but to read this book to have that conclusion shaken, if not demolished. Here we have a strong and cogent argument for creation by an able antagonist of evolution. Dr. Keyser is not only a theologian of great ability, he is also a scientist of no mean order. He is competent to speak with authority on questions of science, and in this book he has produced a keen and searching criticism of modern theories of evolution. The book commands respect. I feel that every preacher should give it a most careful reading, no matter what his views on evolution may be. I have been helped and strengthened by reading this instructive book.

John C. Siler.

Fishersville, Va.

Essays on Evolution. *By Theo. Graebner, Concordia Seminary, St. Louis, Mo.* Concordia Publishing House, St. Louis, Mo. 1925.

Evolution, properly so called, is in part the doctrine that the higher species of living things have come into being by transmutation of lower species into these higher species through the action of purely material forces. This doctrine is a hypothesis without valid support:

1. There is not a single proved instance of this evolution in all the records of science. Even Darwin said: "We cannot prove that a single species has changed." (Life and Letters, Volume 3, page 25.)

2. The Bible contradicts this evolution properly so called. According to the Bible, man was created. According to this evolution hypothesis, man was brought into existence through many transmutations of species from the lowest form of organic existence; and this lowest form of organic existence just "came". The Bible teaches that man fell after his creation in holiness. This evolution hypothesis,

that man has ascended from beasts and from vegetable growth—from green scum. The Bible teaches that man is responsible to the Creator, who is also moral governor of the universe; this evolution hypothesis denies that there is a universal moral law binding the conscience. It knows nothing about a creator and moral governor of the universe who is lord of the conscience.

3. History, fossil, monumental, or written by the hand of man, teaches the permanence of species. Nature, or Nature's God, takes care that the species shall be perpetuated unmixed, or die. Crosses between species have been frequently produced, but the crosses either die or prove themselves infertile. Many varieties may be developed from a single species, but if intelligent care be withdrawn, those varieties revert to the original type of the species. If there be evolution, it cannot come by crossing of species. Nature, God's handiwork, bars this.

4. Instincts, which, in order to functioning in a way to save life, must be born full grown, furnish proof that this evolution is at once an impossibility and an absurdity.

5. Secular history knows no objective evolution corresponding to the hypothetical evolution under consideration as taking place in the species of man since man appeared on the globe. History also knows of no objective missing link corresponding to any one of the supposed missing links which this form of evolution must affirm to have had real existence prior to man's appearance on the globe. Haeckel's printed pictures of man's hypothetical ancestors are now universally regarded as imaginary beings, and so far as proof goes, objective existences corresponding to creatures of the later scientific, that is evolutionary, fancy are utterly wanting.

The little book whose title is given above should prevent almost any reader, however credulous or timid, from being stampeded into a pretended holding of this doctrine of evolution.

THOS. C. JOHNSON.

Union Theological Seminary.

CHURCH HISTORY.

AN OUTLINE OF THE HISTORY OF CHRISTIAN LITERATURE. *By George L. Hurst.* The Macmillan Company, New York. Pp. 547. $4.00.

This work, which outlines briefly the history of Christian literature, has broken new ground, and is a welcome addition to the large number of recent "Outlines". The author has distributed the outstanding writers of the Christian Church under the different historical movements which inspired their activities, has supplied the necessary

biographical data, named, or briefly described and discussed their more important works, and has added frequent quotations to give one a taste of their style or the heart of their thought. Though not intended, we judge, for rapid reading, the book gives one an excellent survey of the history of Christian literature, and will prove invaluable as a work of reference. The great wealth of modern literature of course is not, cannot be, fully presented. The author's prejudices, however, are plainly revealed when one division under the modern age is labeled "The Collapse of Calvinism", while for the same period not a single work is mentioned which is distinctly favorable to Calvinism. In this period it may be added few works are mentioned which are favorable to conservative religion. Nonetheless the book was needed, and will serve a useful purpose.

ERNEST TRICE THOMPSON.

Union Theological Seminary.

THE RISE OF MODERN RELIGIOUS IDEAS. *By A. G. McGiffert.* The Macmillan Co., New York. Reprinted 1925. Pp. 315.

Kantian rationalism, Schleiermachism, Ritschlianism, and a loosely defined theory of evolution, seem to have swung Dr. McGiffert far away from the faith which he inherited. At any rate, he is greatly wedded to views which may be traced to Kant, to Schliermacher, to Ritschl and to some form of evolution rather vaguely defined and illy-supported; and these views determine him to a one-sided portrayal of the rise of *modern religious ideas.* The credulous and poorly informed reader of his pages would get no idea of the weakness and confusion of Kant's attack on the law of casuality, and Kant's consequent failure to break down the cosmological evidence for the existence of God, of Kant's failure to grasp the true nature of the ontological evidence for God's existence, and of his failure to comprehend the nature and purpose of the teleological argument. In short, he would suffer such a reader to take the perverted view of Kant's work ordinarily taken.

Similarily Dr. McGiffert not only sets forth the wide influence of Schleiermacher and of Ritschl on their docile readers, but fails to bring out in an arresting way the vast amount of New Testament teaching which these teachers repudiate, fails to show how far from a true philosophy the philosophy of Schleiermacher was, notwithstanding it was one remove this side of sheer pantheism, fails to show the essential weaknesses of Ritschlianism—its denial of a great part of New Testament teachings, its ultimate subjectivity, fails to show in any adequate way that if the movements which he reviews are as prevalent as he claims, then New Testament Christianity is gone—clean gone.

The doctor is an evolutionist. He holds that everything is in a

flux. What is true today may not be true tomorrow. "Permanence and finality," he says, "are indeed the last thing we can anticipate for present day thought on any subject. But we may fairly hope that in the future, as in the past, there will be growing adaptation between Christianity and the world in which it lives." "In the end the Church has always adjusted itself to the ethical and intellectual tendencies of the age. Had it not it would have long ago perished from the earth."

The chief authority for any religion he has to propagate is, I suppose, his own God-consciousness, although he speaks of the "Bible's permanent and incomparable spiritual worth", notwithstanding "the modern world has transcended it at many points".

THOS. C. JOHNSON.

Union Theological Seminary.

CHRISTIANITY AND NATURALISM: ESSAYS IN CRITICISM. *By Robert Shafer.* Yale University Press, New Haven, Conn. Pp. 307. $4.00.

The author believes, and rightly, that there are two contrasting world views now struggling for the mastery in our modern life, the naturalistic view and the religious. This quarrel, which dates from the beginning of conscious thought, is not yet settled, nor can it be settled by any compromise or peace without victory. To help us understand some of the fundamental questions at issue, Dr. Shafer has written this volume of essays, the first of which deals with religious thought in England in the seventeenth and eighteenth centuries, the next two of which present a critique of the religious philosophy of Samuel Taylor Coleridge and Cardinal Newman; the next four of which analyze in masterful fashion the naturalistic philosophy (its strength, and particularly its weakness) of Huxley, Matthew Arnold, Samuel Butler and Thomas Hardy. These men are chosen because they are representative thinkers of the nineteenth century. The last essay deals with Naturalism and Christianity, the present situation. In this chapter the author's own views are clearly presented. Naturalism, he points out, "can be achieved only by a process of abstraction in which the special, the exceptional, the individual, is thrown aside as insignificant, while the common elements that remain are taken to constitute the objects essential to nature. Thus rocks and trees and human beings are merged into one nature at the expense of their several natures, and all things take place in necessary sequence, obedient to universal law. We have been asked to accept naturalism on the authority of the exact sciences, but though many may continue to be taken in by this supposed authority, there is no longer the excuse for it that once there was. It is clear that exact science, working as it must with objective data such as are susceptible of quantitative measurement, can deal with human

beings only so far as they are animals and things, while it must remain silent about their specifically human characteristics. During a brief space this silence was taken, both by scientists and by philosophers, as equivalent to denial, but that time has quickly passed. For it is now generally recognized that by no means all of the data of experience are susceptible of scientific treatment, so that we no longer feel obligated from loyalty to the cause of knowledge to shut our eyes to certain of the experienced facts of human life, or to attempt to explain them away by vehemently asserting that they 'must' have arisen from causes which bear no resemblance to them." Christianity is also severely criticized, accused indeed of being moribund. But in spite of this pessimistic and unjust conclusion, the book is one of great value. It will be deeply appreciated by those who are interested in the development of modern religious ideas, and will help to clarify the thought of us all in regard to that momentous conflict which still continues between the naturalistic and religious interpretations of life.

ERNEST TRICE THOMPSON.

Union Theological Seminary.

THE MYSTICS OF THE CHURCH. *By Evelyn Underhill.* George H. Doran Co., New York City. Pp. 260. $2.00.

Miss Underhill, in this her latest book on Christian mysticism, follows the stream of mysticism in the church from the days of Paul down to our modern times. "Mysticism," she tells us, "according to its historical and psychological definition, is the direct intuition or experience of God, and a mystic is a person who has to a greater or less degree such a direct experience." The first great Christian mystic was Paul. "We recognize easily in him the threefold strand of the mystic way: the moral struggles and purifications; the slow, self-conquest, so vividly described in Romans; the deep insights and illuminations characteristic of the developing life of prayer; the sense of unbroken union with Christ which sustained his immense activities; the final achievement of that surrender and rebirth in power in which he was able to say, 'I live, yet not I'." But there have been other great mystics in the church, in the early church, in the middle ages, since the Reformation down to the present time. Most of these mystics have been, and are, in the Catholic Church. As the author says, mysticism has never been really at home in the Lutheran—still less in the Calvinistic branch of the Church. Since this is true, most of the readers of this magazine will find it rather difficult to appreciate the experiences of those great mystics [after Paul] who claim to have lost themselves in the presence of God. Nonetheless at the present time there seems to be a general

revival of interest in mysticism, and this book—with its bibliographies—is a good introduction to the subject.

ERNEST TRICE THOMPSON.

Union Theological Seminary.

SAINTS AND LADIES. *By Clarissa H. Spencer.* The Woman's Press, New York. Pp. 192. $1.50.

Miss Spencer traces briefly the part that women have played in the history of the Church from the days of Jesus down to the present time, and in an appendix sets forth their present status in the more important Protestant denominations. It is a story charmingly told; but not all in our Church will agree with the conclusion expressed in the last chapter: "If men and women could share in its (the Church's) life and in its leadership on the basis of real equality; if, with their different points of view and their different training, they could freely and whole-heartedly work together, we might have a Church that was fully adequate to meet the problems of these days, and something of which we have not yet dreamed might be realized. And it would do away with the discrimination of sex in religion and bring us a little nearer to the mind of Christ, who never made such discriminations."

ERNEST TRICE THOMPSON.

Union Theological Seminary.

OUR AMERICAN CHURCHES. *By William Warren Sweet.* Methodist Book Concern, New York City. Pp. 135.

This little volume is one of the series, "Studies in Christian Faith", prepared by the Methodist Episcopal Church as a text book for classes of young people. It is ideally fitted for this purpose, and also for larger use. It gives us in very brief compass the outstanding facts in the history of the different denominations in America, points out their salient characteristics, and their particular contributions to American religious life. The author is always scrupulously fair. We know of no better book, of the same size, on this important topic.

ERNEST TRICE THOMPSON.

Union Theological Seminary.

BIOGRAPHY.

THE AUTOBIOGRAPHY OF RICHARD BAXTER. *Edited by J. M. Lloyd Thomas.* Published by E. P. Dutton & Co., New York City. Pp. 312. $3.00.

Richard Baxter was the "saintliest and most learned representative" of the early non-conformists in England, the "most unwordly

of Puritan divines". F. W. Boreham declares that he is "the most compelling and most victorious evangelist that England has ever produced. 'It is,' as Dr. Alexander Grosart points out, 'no exaggeration to affirm that this one man drew more hearts to the great Broken Heart than any single Englishman of his age.' To see him at his best, however, he must be seen at Kidderminster. He was twenty-six when he commenced his beautiful and historic ministry in that town, and the fragrant record of his labors there will be treasured and studied by ministers as long as the language lasts. The story of Baxter's nineteen years at Kidderminster is one of the choicest idylls in the stately romance of the Church."

In the book now reviewed we have the story as told by Baxter himself. It is well worth reading, because of what it tells us concerning Baxter, and also because of what it tells us concerning that heroic age of the Church which produced the Westminster Confession. More than that, the life and ideals of Baxter are perpetually inspiring, and need to be considered in this age in which we live.

ERNEST TRICE THOMPSON.

Union Theological Seminary.

THE RELIGION OF BENJAMIN FRANKLIN. *By James Madison Stifler.* D. Appleton & Co., New York. Pp. 138.

As Dr. Fosdick remarks in the preface of this little book, "Benjamin Franklin is one of the most lovable and useful figures in the early history of America. Well known as he is in other ways, his religious life is often misunderstood". This book is the more interesting therefore in that it deals so clearly and so fully with this single subject, and in doing so quotes so largely from Franklin's own pungent writings, some of which have not been hitherto published. Dr. Stifler makes it plain that Dr. Franklin was not to be ranked with the Deists, the sceptics of the day, nor with the Orthodox. To put it in a word, he believed in God as a personal Being, in providence, in prayer, in the ethics of Jesus, in the service of humanity. He was unable to accept the Deity of Jesus Christ, and the "cross of Christ, so far as we know, meant nothing to him except a demonstration of God's affectionate regard". Granting the defects of such a religion (which Dr. Stifler seems unwilling to do), there is much we can admire in, much that we can learn from, the sincere and robust religious views of such a man as Benjamin Franklin.

ERNEST TRICE THOMPSON.

Union Theological Seminary.

THE LIFE AND LETTERS OF WILLIAM REED HUNTINGTON, RECTOR OF GRACE CHURCH, NEW YORK. *By John Wallace Suter.* The Century Co. Large 8vo. 549 pp. $5.00.

This man was remarkable for the variety and the balance of his powers as a parish leader, an ecclesiastical debater, an advocate of Americanizing the Prayer Book, and a promoter of Church Unity. Originally frail in body, a graduate of Harvard, but with no seminary training, always reserved, and in no wise a flaming pulpit orator—he became second only to Phillips Brooks among Episcopalians of the past generation.

Refusing repeatedly to become a bishop, he kept resolutely at his parish work, and gradually made Grace Church almost a model of what a downtown Episcopal Church should be. Not a musician, he believed in beautiful music, but he attached even more importance to his pulpit, where he always exalted Christ. He was a staunch evangelical, with rare business gifts and common sense, mingled with even more rare mysticism and devotion to spiritual religion.

This lengthy biography, unlike that of Phillips Brooks, by Allen, will appeal chiefly to Episcopalians, and to those who wish to understand that great Church in her hopes for Church Unity, which always include the historic Episcopate. But to the patient reader this book shows the Episcopal Church at its best. Here are a few gems which shine forth from the letters of a man who is said always to have "preached helpfully and inspiringly to the poor woman in the back pew".

"Nine-tenths of a sermon is in the preaching of it." "To love the Church because it is Christ's Church is better than to fight for it because it is our Church." "Wherever the word 'ought' comes in, there religion comes in also." "Organization and administration are to fishers of men what nets were to the fisher-folk of Galilee." When told that a certain prayer savored of the Kenotic theory, he replied: "The criticism shows the Kenotic condition of the critics' heads!" "I have never changed my conviction that eternal life in Christ and no eternal life away from Him is the real New Testament teaching."

ANDREW W. BLACKWOOD.

Presbyterian Theological Seminary, Louisville, Ky.

CHARLES M. SHELDON: HIS LIFE STORY. *An Autobiography of the Author of "In His Steps".* George H. Doran Co. Pp. 309. $2.50.

This is a delightful book from every point of view, and one that will prove most stimulating to any minister. Just as a sample let me give you the points of the program which Dr. Sheldon adopted at the very outset of his ministry: (1) I will begin my pastorate with an unquestioning faith in Jesus Christ as the one and only power in all

the world to save it. (2) I will, so far as lies in my power, begin my ministry by loving my people. (3) I will spend much time in prayer. I will never be too busy to find time for prayer. (4) I will emphasize the work of the preacher as teacher instead of orator and speaker. (5) I will try to do in between Sundays the most important part of my ministry. (6) I will make it my business to know my Bible better than any man in my congregation. (7) I will take the greatest possible care of my body in order to preserve for my people and the calling to which I am called, a well-governed machine, not liable to break down or wear out before its usefulness is exhausted. (8) I will set apart a regular time and consecrate it to the human needs of any human being in the parish for the confessional of the soul's needs. These points are enlarged into a whole chapter, and that chapter alone is worth the price of the book.

M. Ryerson Turnbull.

Assembly's Training School.

William Robertson Nicoll, Life and Letters. *By T. H. Darlow.* George H. Doran Company, New York. Pp. 475. $3.50.

It is almost sufficient to say of this book that it is a fine biography of a most remarkable man. We all know Dr. Nicoll's great work as editor of the *British Weekly*, as author and editor of a host of useful books, and as preacher, all of which was done under physical handicap. He was a marvel of industry and of accomplishment, the record of which puts most of us to shame. The reading of this book will put new energy behind our work and stiffen up our backbones for greater effort. It is a well-written, interesting biography which should be read by every young minister especially. It contains a wonderful lesson of God's providence in directing the work of His servants.

The book itself is a fine specimen of the bookmakers' art, which adds much to the pleasure of reading.

John C. Siler.

Fishersville, Va.

Finding the Trail of Life. *By Rufus M. Jones.* The Macmillan Company. Pp. 148. $1.75.

The author tells us that this book "is written to interpret the religion of a boy and to show the boy in his struggle to get through the jungle and to find the trail of life".

In carrying out his purpose, Professor Jones gives an account of his own boyhood. The home in which he was reared, the quaint New England village in which he lived, the other members of his family and the neighbors with whom he was associated are all vividly

portrayed. The religious life of the Quaker community of which he was a part is clearly pictured. The influence of mother, father, grandmother, and other individuals is carefully described. And the spiritual processes of his own soul are traced from the dawn of religious consciousness to the crisis in his experience when he definitely announced his determination to become a Christian.

The book is not only intensely interesting, but also very helpful, in that it leads one who reads it to a clearer understanding of the problems which all normal boys face and to a fuller appreciation of the part which early influences play in the formation of character.

W. L. CARSON.

Richmond, Va.

THE ETERNAL HUNGER. *By Edward A. Steiner.* Fleming H. Revell Company, New York. Pp. 150. $1.25.

This volume contains fourteen brief accounts of incidents in the author's own life. Mr. Steiner's rich and varied experience has carried him to many strange places, brought him into contact with many interesting people, and made him familiar with many phases of human life. He has a rare faculty of insight which enables him to see the beauty of the commonplace and to discover the great realities of existence which lie just beneath the surface of life, but which so often escape observation. In addition to this he knows how to make others see what he has seen and feel what he has felt. These fragments of autobiography are windows through which one may look into the innermost soul of a most remarkable man.

The various narratives are not vitally related to each other. Each one is complete in itself, and independent of all the rest. The explanation of this fact is found in the author's statement that "most of them were written for the Christian Century and the Christian Advocate, with little or no thought of publishing them in book form".

In the foreword Mr. Steiner says, "These little sketches are witnesses of my hunger for God." Some such statement is necessary to enable one to understand why "The Eternal Hunger" was chosen as the title of the book. The sketches appear to have merely the most remote bearing upon this subject. It is only by describing the author's intense dissatisfaction with human sin and suffering, and by revealing his passionate desire to see pain relieved, wrongs righted, and guilt removed that the book even suggests a hunger for God.

Anyone who is interested in the spiritual experiences of other people will enjoy reading "The Eternal Hunger".

W. L. CARSON.

Richmond, Va.

MISSIONS.

STUDIES IN JAPANESE BUDDHISM. *By A. K. Reischauer.* The Macmillan Company, New York. 1925. A Re-issue. Price $2.50.

This is a re-issue of a standard work on Japanese Buddhism, first brought out in 1911, lately reprinted to answer a large demand.

The writer exhibits a thorough knowledge of his subject, the result of years of study in Japan. His work is of especial interest in view of the growing prominence of Japan in world affairs. To understand Japan, one must know her religion. The author has shown that, though not indigenous to Japan, Buddhism more nearly than any other religion can claim to be the religion of the Sunrise Kingdom in the past. Its influence has been and is powerful, and must be reckoned with in Christian missions. Not only so, but the growing interest in comparative religion demands that the minister in this country familiarize himself with other religions than his own.

The writer of this book traces the origin of Buddhism in India, its development through China and Korea into the Mahayana type which has flourished in Japan; he follows the development in Japan to the present time, and then turns to consider Buddhist doctrines. The closing chapter is a fine evaluation of Buddhist influences, past and present, in Japan. Its defects and inadequacy for the future are clearly indicated.

Clifton, Texas. MALCOLM L. PURCELL.

"THE CHRIST OF THE INDIAN ROAD". *By E. Stanley Jones.* The Abingdon Press, New York. Pp. 213. Price $1.00.

This little book, easy to slip into a coat pocket, is the intensely interesting testimony of a man who evidently knows Christ and knows India. The instant and increasing popularity of the book, which has already run through several editions, is readily understood. It is fresh, pithy and fascinating. It consists of addresses that the author has been making in America, giving his first hand account of how India, particularly educated India, is reacting to the message concerning Jesus Christ. I think it a book immensely worth reading.

Spartanburg, S. C. HENRY WADE DUBOSE.

THE COST OF A NEW WORLD. *By Kenneth Maclennan.* Missionary Education Movement, New York City. Pp. 190. $1.00.

The new type of book on Missions does not deal so much with customs, habits and peculiarities of the non-Christian peoples, as with the conditions to be met before the next great advance.

"The Cost of a New World" brings us face to face with what those problems are. Mr. Maclennan traces in his opening chapter the forces

that previous to the World War were making for a new world. New in the sense of more difficult rather than better.

The questions discussed by this book are these: Can Christianity conquer materialism? Can the whole educational process in all nations be spiritualized? May we assert the supremacy of Jesus Christ over all life—Industrial, Racial and International.

This book hints rather strongly that the Missionary Movement needs new motivation. That in every land, unquestioned leadership by the white races is over. That missions, to prosper in the future, must more largely conform with national spirit and ideals. That the Church in the West must clean house. Must in fact become like Christ before its message will again command a larger following. For young people's meetings and study groups a sensible and thoughtful book.

VENTURES IN INTER-AMERICAN FRIENDSHIP. *By S. G. Inman.* Missionary Education Movement, New York City. Pp. 144. 50 cents.

No man in the North American continent is better prepared to speak with authority in matters pertaining to Latin America than Dr. Inman. It has been his life work. It may shock some of us at the North to hear a University professor from the Argentine say, "Not infrequently the national evangelist has been treated as an inferior by his foreign colleague. The latter has not always been able to throw off the prejudices of racial, national and cultural superiority."

To make our evangelical faith prosper in Latin America we must be better brands of it ourselves. The problem of the Latin American republics—all twenty of them—is just this: Is materialism the last and deepest force in the world? Or, are spiritual forces the only ones that will finally avail? Shall we at the North have a Pan-American Union for commerce? For commerce only? Or shall it be primarily for spiritual forces? This book contains at the end of each chapter a list of books, which for the student of Latin America are very valuable.

"The man who will save Latin America must be not a wise man, but a saint."

THE QUEST FOR GOD IN INDIA. *By F. W. S. O'Neill.* George H. Doran, New York City. Pp. 272. $2.00.

"There are comparative religions, but Christianity is not one of them," wrote Joseph Parker.

This book is really enlightening to one who would see the religious side of the Chinese.

Originally given as lectures to Belfast Presbyterian College and Trinity College, Dublin; the book has two main subjects. Nine of the chapters deal with comparative religion. More particularly those

found in China. The last three chapters with the present position of the Christian movement in that land.

The chapters on comparative religion are sympathetic in their approach to the non-Christian faiths. They exhibit the insight of a keen mind trying to win the Chinese to Christ. Anyone who wishes to pursue the study of comparative religion will find here a non-technical study, both sympathetic and fair, while relinquishing none of the exclusive claims of our Lord Jesus Christ.

The concluding chapters point out that the Church of Christ in China is headed toward union and self-direction. Comparable to that trying time for a parent, when a child ceases to be a child and becomes a man, is the present state of Christianity in China.

Hear one of its strong sons says, "Chinese Christians welcome union in every possible way, and are only held back from much closer union by the inability of their missionary friends to go with them."

That a new day has come is made clear by Dr. O'Neill, who has been in China for a generation, when he says, "Is the missionary justified in regarding himself in any other light than that of an assistant to his Chinese Junior Colleague in the Ministry?"

Truly a thoughtful book. All pastors and leaders should read it.

THE LIVING RELIGIONS OF THE WORLD. *By John A. Maynard.* Morehouse Publishing Co. Pp. 144. Price not stated.

This little book is intended for the use of beginners in the study of comparative religion. For classes in Sunday schools or groups of men and women who may want an introductory book it is excellent.

Written in simple non-technical language, it is easily understood. It gathers up the important truths in each of the religions treated. It has too the merits of being fair. It does not go too far, as some do, in these days in appreciation on the non-Christian faiths. It does not once hint that any one of the non-Christian religions might be a substitute for Christianity. On the other hand, it finds points of good and welcomes them in each of the living religions of mankind. For a primer for beginners in a subject that each year is drawing to itself more students the world over, it is excellent.

NATIVE CHURCHES IN FOREIGN FIELDS. *By H. H. Rowland.* Methodist Book Concern, New York. Pp. 199. $1.50.

Self-support, self-government, self-propagation in the rising churches of the mission fields—the three R's is the theme of this book.

In every mission field, even the most backward, there is a growing national self-consciousness that demands more and ever more autonomy. The author takes the rather advanced position that as rapidly as possible all matters should be placed in the hands of the native church. The point of greatest difficulty is, and has for long

been, that of money. The missionary is usually willing to lay other duties on the native Christian. But to put into his hands the expenditure of trust funds received from the home land, here he goes slow. The author takes the position that all moneys should be spent on the vote of the native church—even the amount of salary paid the missionary. Give this book to a missionary.

CHARLES H. PRATT.

Louisville Theological Seminary.

"THE LEAST OF THESE". *By William E. Hudson, D. D.* Presbyterian Committee of Publication, Richmond. Pp. 152. Paper 50 cents.

This book is of special interest to those who live within the boundaries of the Synod of Virginia. Its plan and purpose is to give the history and facts concerning the beneficiences of the Synod. It is a useful and instructive book and should have a wide circulation among the Presbyterians of Virginia.

JOHN C. SILER.

Fishersville, Va.

THE LAND OF THE SADDLE-BAGS: A STUDY OF THE MOUNTAIN PEOPLE OF APPALACHIA. *By James Watt Raine, Head of the Department of English, Berea College.* Special Edition. Presbyterian Committee of Publication, Richmond, Va., Texarkana, Ark.-Tex.

This book has been so written as to make its reading easy by a man who has a sympathetic understanding of mountain people, and has been able to classify them and present their conditions with no small degree of fairness.

It has been recommended as a study book for the women of the Church by the Assembly's Committee of Home Missions and Publication. This is somewhat a surprise; for this book offers a program of social service; but no program for carrying the Gospel—no suggestion as to presenting the Gospel, the Bible, or its interpretation in our Standards. The author would, I suppose, consider the teaching of doctrinal standards—such as our Catechisms as eminently improper. He teaches that the worker needed by the mountain people "should be spiritual rather than pious, sensitive to the presence of God rather than valiant in defending the faith" (p. 253).

"Ought not a mission study book suggest a positive program to be executed by the Church in its missionary endeavor". This question has been put to me? I think it should be answered in the affirmative. I believe our committees do; but it looks as if they had nodded in the selection of this book, unless they intend to follow it with one of corrective character.

It has been suggested to us that the program would be acceptable to a thorough-going Modernist. I think it would be to a Unitarian

or to a moral Jew. It is not the kind of book which our societies should be using.

THOMAS CARY JOHNSON.

Union Theological Seminary.

HOMILETICS.

IMAGINATION AND RELIGION. *By S. Parkes Cadman, D. D.* The Macmillan Company, New York. Pp. 208. $1.50.

This is a book for preachers by one of America's greatest preachers. The first three lectures discuss the Power, Wonders and Perils of Imagination. The last three, "Imagination in Man's Spiritual Growth", "Imagination and the Bible", and "The Christ of Romance".

It is written in Dr. Cadman's characteristic style. One of the most striking things in the book is the author's wide range of reading. It gives us the secret of his freshness as a writer and preacher. One of the most helpful features is the titles of books from which he quotes in the footnotes together with the reading list.

After reading the book one certainly agrees with the author that "a sound imagination is one of life's three best endowments". Ministers who are interested in this phase of Homiletics will find this a helpful book.

HERBERT S. TURNER.

Staunton, Va.

SEARCHLIGHTS FROM THE WORD. *By G. Campbell Morgan, D. D.* Fleming H. Revell Co. Pp. 421. $3.75.

This book is composed of expositions of Scripture texts by one of the world's greatest Bible teachers. There is one from each chapter of the Bible, or eleven hundred and eighty-eight in all. Dr. Morgan calls them Sermon Suggestions, and such they are. Not outlines, to save mental labor; but suggestions to start the mind to working.

It is withal an instructive and stimulating book in which the preacher will find present profit and seed-thoughts for future sermons.

H. B. SEARIGHT.

Washington, N. C.

THE PORTAITS OF JESUS CHRIST IN THE NEW TESTAMENT. *Henry Sloane Coffin.* The Macmillan Company, New York. Pp. 96. Price $1.00

This book is made up of eight sermons preached by Dr. Coffin to his congregation in New York City. The sermons are packed with fresh material which the author's fine insight has led him to discover. They will confirm the belief of many that the best preaching is that which unfolds the Scriptures in such a way that the average listener is able to see the truth of a passage or a book.

C. L. KING.

Richmond, Va.

ADVENT AND CHRISTMAS SERMONS. *Edited by Frederick J. North.* George H. Doran Company, New York. Pp. 190. $1.50.

This is a most delightful book for the Christmas season. It contains thirteen sermons on the Advent and the Incarnation by as many distinguished British preachers. The sermons show profound spiritual insight and exalt Jesus Christ.

JOHN C. SILER.

Fishersville, Va.

ETERNAL LIFE IN ACTION. *By J. C. Massee, D. D.* Fleming H. Revell Company, New York. Pp. 205. $1.50.

Dr. Massee is one of America's great preachers, pastor of Tremont Temple, Boston. In this book he has given us a most excellent exposition of the First Epistle of John. It is sound in the faith, evangelical in its message, and illustrative in its method. The book is full of meat for hungry souls. It is a fine book for the preacher and for every lover of good religious literature.

JOHN C. SILER.

Fishersville, Va.

BRITISH PREACHERS. *Edited by Sir James Marchant, K. B. E., LL. D.* Fleming H. Revell. Pp. 338. $1.75.

This volume contains twenty-four sermons by as many outstanding British preachers. The messages are short, clear and practical, but not especially gripping.

J. B. MASSEY.

Hampden-Sidney, Va.

GREAT CANADIAN PREACHING. *Edited by Harold Young.* George H. Doran Company, New York. Pp. 297. $2.00.

This book makes us acquainted with our neighbors across the Canadian border. It shows us that they have really great preachers who preach the Word with no uncertain sound. The book contains eighteen sermons of a high order of excellence and helpfulness.

JOHN C. SILER.

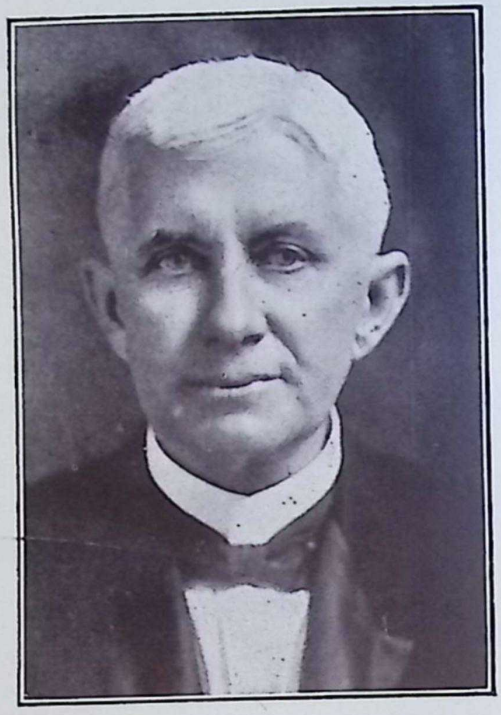
Fishersville, Va.

PREACHERS AND PREACHING IN DETROIT. *By Ralph Milton Pierce.* Fleming H. Revell Co., New York. Pp. 287. $2.00.

This is the best book of sermons I have seen from American preachers. It contains nineteen sermons from as many preachers in Detroit. Each sermon is prefaced by a short sketch of the preacher's life and a brief statement by the preacher himself in which he gives his own conception of his calling. These are all very striking and helpful.

HERBERT S. TURNER.

Staunton, Va.



REV. HENRY ALEXANDER WHITE, D. D.

THE UNION SEMINARY REVIEW

VOL. XXXVIII. JANUARY, 1927. No. 2.

HENRY ALEXANDER WHITE.

BY GEORGE ARMSTRONG WAUCHOPE, M. A., PH. D., LITT. D.

Head of English Department, University of South Carolina, Columbia, S. C.

(Dr. Wauchope is a grandson of the late Rev. William J. Armstrong, D. D., of Richmond, Va., and a college mate of Dr. White's at Washington and Lee University.)

The Columbia Theological Seminary and the Southern Presbyterian Church have suffered a severe loss in the death of the noted scholar and divine, Henry Alexander White, Ph. D., D. D., LL. D. For several years he had been in failing health due to heart trouble, the burden of which he bore with cheerful courage and a calm and Christian patience that won the admiration of all who knew him. His last illness developed as a sore throat, which at the time caused him no special concern. The ailment, however, did not yield to treatment, and a physician was consulted. Despite skilled medical care the trouble, which had seemed so slight, grew steadily worse, and in three days had created a critical condition that caused alarm to his wife and friends. This was aggravated by the fact that he had few physical reserves. The infection grew steadily worse and there was grave danger at one time that he would die from suffocation. This he escaped, but by three-thirty o'clock on Sunday morning, October 10, the end came, and

was rather due to the exhaustion of his vital powers than to the immediate effect of his inflamed throat. He had met his classes as late as the Wednesday before his death, and only the week previous had delivered a series of most impressive lectures on the Holy Spirit before the faculty and student body in the Seminary Chapel.

After brief services at his residence on Barnwell Street conducted by the Rev. Professor W. M. McPheeters, D. D., LL. D. of the Seminary faculty, his body was taken on Sunday afternoon to the Seminary Chapel, where it lay in state under the watchful guard of his beloved students until the hour of the funeral on Tuesday. This solemn and beautiful service was conducted by Dr. R. T. Gillespie, President of the Seminary, assisted by Dr. W. M. McPheeters, Professor of Old Testament Literature and Exegesis, and Dr. R. A. Lapsley, Jr., Pastor of the First Presbyterian Church of Columbia, S. C. The remains were then taken to Richmond, Va., where they were interred in Hollywood Cemetery.

Professor White was born on April 15, 1861, and reared in Greenbrier County, Virginia. His parents, William Orr and Mary McClure (Irwin) White, both came of sturdy Scotch-Irish stock. His preparation for college was received in a parochial school near the Hillsdale Presbyterian Church. His father, a farmer with a small income, did not feel able to send his son to college; but his mother, a woman of rare energy, consecration, and foresight, assumed the responsibility for her boy's education, and by great sacrifice provided for his first year's expenses out of her own savings. He entered Washington and Lee University in the fall of 1881, and proved to be one of the most brilliant and able students who have attended that institution. After the first year he made his own way by the winning of scholarships and fellowships, in addition to many other academic honors and numerous medals received in forensic and literary contests. In 1885 he graduated with the degree of M. A., and two years later received the Ph. D. magna cum laude. His theological training was received first at Union Seminary then located at Hampden-Sidney in

Prince Edward County, Va., and subsequently at Princeton, where he graduated in 1889. He was licensed by Lexington Presbytery in May and in August ordained as evangelist. On July 18 he was married to Miss Fanny Beverley Wellford, daughter of Judge Beverley Randolph Wellford, of Richmond, Va. Richly endowed with all the social graces and accomplishments that have distinguished her family for generations, Mrs. White ably assisted her gifted husband in making their several homes in Lexington, Columbia, and Richmond radiant centers of intellectual culture, brilliant conversation, and social intercourse, the beautiful memories of which still abide in the hearts of hundreds of students and other friends who were privileged to enjoy their hospitality.

Following his graduation at Princeton Dr. White returned to his Alma Mater, Washington and Lee, on the faculty of which he served as Professor of History from 1899 to 1902. During these laborious and fruitful years he served as stated supply neighboring churches at Collierstown, Timber Ridge, Buena Vista, and Oxford, preaching regularly on Sundays in addition to his heavy professorial duties. In 1902 he was called to the important chair of New Testament Literature and Exegesis in the Columbia Theological Seminary, which position he filled ably until the time of his death. Dr. White was a born scholar and teacher; and he had entered upon the work of the new session with joy in the prospect of having the largest Junior class in the history of the Seminary, which had caused him to move from his smaller class room into the Chapel.

Dr. White was a man of exceptionally pleasing personality, one that stood the test of year-in and year-out acquaintanceship. A former president of the Seminary, Dr. J. M. Wells, who was intimately associated with him as a colleague, pays him this fitting tribute:

"Dr. White was a finished scholar of extensive reading and accurate scholarship. He was a brilliant historian, knowing the history of our country and especially of the South, as few knew it. He was an accomplished linguist, himself seeing so clearly and knowing so thoroughly the language he taught, that he

perhaps took too much for granted of the men he taught. He was a polished speaker, clear, incisive, strong. He was, for so learned and profound a man, surprisingly sweet, tender and simple in his preaching of the gospel. He was a courteous gentleman, true to the finest traditions of the old South, and the very soul of honor. He was withal a true friend that a man could trust completely and implicitly and know that he would never betray that trust."

Uniformly genial, and popular as a man among men, as a member of several clubs, Dr. White was also the ripe scholar, narrow neither in the range of his intellectual tastes nor in his living. His knowledge and study were not confined exclusively to his seminary subjects, though he made a valuable contribution to biblical controversy in his "The Pentateuch in the Light of the Ancient Monuments," to the history of his church in his "Southern Presbyterian Leaders", and to his special field in an excellent "Harmony of the Gospels", and "The Gospel of Comfort", as well as in his Princeton Lectures on the Stone Foundation. Dr. Wells has pronounced his "Southern Presbyterian Leaders" "a great book, worthy of the author". While occupying his chair of History in Lexington, he fittingly wrote for *The Heroes of the Nations Series* a popular life of the great Southern leader entitled "Robert E. Lee and the Southern Confederacy", and a volume on "The Scotch-Irish in America". In 1907 he published also a "Life of Stonewall Jackson", in *The American Crises Series* his best biography, in which he has given a remarkable interpretation of that great soldier. Dr. Stanhope Sams, an editor of *The State,* speaks of it as "perhaps the most symmetrical and penetrating study of its difficult subject".

Ardently patriotic, while living in Columbia he found time also to prepare a series of excellent school histories inspired with the desire that the children of the South should be taught the truth. Among these are a "History of the United States", a "Beginners' History of the United States", "The Making of South Carolina", a life of John C. Calhoun in "Southern Literature", and articles in "The South in the Building of the

Nation". His books are admirable examples of literary biography and historical narrative, being at once scholarly and entertaining. His pen-portraits of famous men are vitalized by a warm human touch, and his picturesque stories of heroic deeds are brightened by imagination and grace of style. He wrote as he thought, with vigor, logical clearness, and scholarly accuracy.

As the years passed, Dr. White received both national and international recognition of his ability. He was an honorary member of the Virginia Alpha Chapter of Phi Beta Kappa at Williamsburg; he was the first president of the Kosmos Club of Columbia, S. C.; he was a member of the Executive Committee of the Scotch-Irish Society of America; a member of the American Historical Association, and of the Victoria Institute of London. He received the degree of Doctor of Divinity from Central University when he was but thirty-three years of age, and in 1909 the degree of Doctor of Laws was conferred upon him by Davidson College. In October, 1920, he delivered the Stone Foundation Lectures at Princeton Theological Seminary.

In an editorial, in The Columbia *State,* he is thus beautifully characterized by one who knew him intimately:

"Doctor White in external aspect—a man of no light personal beauty, immaculate, erect, dignified without ostentation, gravely but withal sweetly courteous, and of countenance keen but benign—reflected the qualities of his mind and spirit. Extensively read, his scholarship was also accurate; his diction was precise, balanced; all his speech lucid, ordered, like his thought. He had a simplicity almost like the old Greeks, but without austerity. Little was in him of the Puritan, for he was broadly catholic and liberal, had a cultivated appreciation for all beauty and grace and savored with decorum but with restrained gusto 'the whole sweet round of littles that large life compound'. None knew him but recognized in him that blending of gentleman, scholar, priest which has in many another exemplar glorified the traditions of his church.

There is an epitaph that Doctor White remarked years ago,

in the old Waxhaws burial ground, which may not inappropriately be cited here. Inscribed on the tombstone of the indomitable William Richardson, whose pastorate at the Waxhaws began in 1759, is this tribute:

'He lived to purpose;
He preached with fidelity;
He prayed for his people;
And being dead he speaks.' "

THE ORIGIN OF THE NEW TESTAMENT.

By Rev. Henry C. Vedder, D. D.,
Professor of Church History, Crozer Theological Seminary.
Chester, Pa.

(By "the origin of the New Testament" is here meant not how the separate books in our New Testament came into existence, but rather the process by which they were collected into one volume known as the "New Testament", arranged in their present order, and received as authoritative and inspired "Scripture". The technical name for this process is the "Canon of the New Testament". Adolf von Harnack, of the University of Berlin, and Henry C. Vedder are recognized as leading authorities on the New Testament Canon. One of the best popular books on the Canon is by Dr. Vedder, entitled "Our New Testament—Where Did We Get It?" The Review is pleased to offer to its readers the following able criticism by Dr. Vedder of some of Harnack's views concerning the New Testament Canon.)

As the title indicates, Harnack's latest book* consists of two parts: the first 114 pages are given to the formation of the Canon; the remainder to the historical effects of the Canon. The second half of the treatise may be disposed of first, and

*The Origin of the New Testament and the most important Consequences of the New Creation. By Adolf von Harnack, Translated by the Rev. J. R. Wilkinson, M. A., New York. The Macmillan Co. Pp. XVI. 229.

briefly. While it is less open to objection than the first part, its actual contribution to knowledge is much less than its rather boastful introduction would lead one to expect: "The thorough investigation of the extraordinary effects is a task that ought to have been carried out by historical science, but it has been hitherto neglected. I shall endeavor in the following pages to do justice to the task" (p. 115). What follows bears no marks of "thorough investigation"; it is almost wholly discussion, argument, deductions from facts already well known. Moreover, the conclusions, while sound in the main, are neither startlingly original nor extremely important.

Part I, on the formation of the Canon, is only an expansion of views that the author had already made well known in his "History of Dogma". He advances no new arguments, adduces no new facts, and he even surpasses any former treatise in his groundless assumptions, dogmatic assertions without shadow of proof, bad reasoning and wild conjecture. It is indeed an astonishing performance, considered in itself, and still more so when considered in the light of the author's repute as a historical scholar. There is, of course, large room for conjecture and hypothesis in the early stages of the Canon's growth; the facts are few and scattered; there are large gaps in the evidence. So much the more is it necessary to proceed with caution and to avoid reckless assertion and hasty generalization—the very things in which Harnack fairly revels.

The discussion is confused and often confusing; it seriously lacks method and clearness of statement. Nowhere does he state his conclusions sharply and with precision; we are left to gather them as best we may from a mass of verbiage. As well as one can do this, the book attempts to make good the following ideas about Canon-making:

1. The Gospels were the nucleus of the Canon and the other books were added or attached to them.

2. The Acts of the Apostles was added to the Canon mainly to prove Paul's apostolic character and vindicate the right of his Epistles to stand alongside of the Gospels. This is elaborately argued (p. 51 sq.).

3. The organizing principle of the Canon was "apostolicity". This is urged again and again and is characterized as "a grand and simple conception" (p. 144, cf. 88-90).

4. The Roman Church discovered this organizing principle and by it made the first Canon of twenty books, which were generally recognized at the end of the second century (pp. 104, 114, *et passim*).

5. The final or "enlarged" Canon of twenty-seven books, we owe mainly to the influence of Alexandria, and especially to Athanasius. In particular, Athanasius "saved" the Revelation (pp. 94, 114).

As will now be shown in detail, the book cannot be admitted to make good any one of these five points.

I.

In making *the Gospels the nucleus of the Canon,* Harnack is proved wrong by every fact that can be gleaned from the second century, and every fair deduction from the facts. He has not one solitary fact to support his hypothesis and does not pretend to cite one. He does not even state his hypothesis openly, but insinuates it here and there as an *obiter dictum.* Does he hope, by repeated assertions of this kind, without attempt at proof, to induce his readers to accept it? Is it his conviction that if a thing is asserted often enough and positively enough, his readers will finally regard it as established fact? Readers perhaps, scholars never.

Now, what are the facts? All the early Fathers show much more intimate acquaintance with the Pauline Epistles than with the Gospels, and quote from them more frequently and more accurately. Exact quotations from the Epistles are numerous, quotations from the Gospels are relatively few, and so inexact that many scholars question their character as quotations. It is also a fact beyond question that the letters of Paul were written to be publicly read to the churches. This is definitely stated in 1 Thess. 5:27, and clearly implied in

the character of nine others. Galatians is in form and structure an encyclical to a group of churches, and the only way in which the contents of such a letter could be made known to all the Galatian saints would be to read it at the public gatherings of these churches in turn. It is another fair deduction that each church of the Galatian group would desire to keep a copy of a letter so valuable to them. In Col. 4:16 there is distinct provision for interchange of letters by two churches; and this practice, once begun, would tend to grow—each church may well be supposed to desire copies of as many of Paul's letters as they could procure.

These are well established facts. It is true that some scholars believe Colossians, at least in its present form, to be a product of the second century. In that case its testimony becomes even stronger: by that time the practice of reading Paul's Epistles and interchanging them among the churches had become so general that somebody was moved to account for it by attributing it to the command of the apostle himself. From all these facts it is a reasonable conjecture that early in the second century, possibly in the last decade of the first, there was among the Asiatic churches at least a recognized collection of the Pauline Epistles, containing probably the ten letters addressed to churches. This, and not the Gospels, was the nucleus of the Canon.

This hypothesis is supported by another unquestioned fact: the early Christian churches were mainly composed of those who had been bred as Jews, or were Jewish proselytes; and in their meetings observed the customs of the synagogue. The reading of "the law and the prophets" was the central feature of synagogue worship. That the reading of the Pauline Epistles should speedily take its place alongside of the law and the prophets is the reasonable deduction from the way in which Fathers like Clement, Ignatius and Polycarp quote the words of the Lord and Paul as of equal authority with Moses and Isaiah. Indeed, as soon as it occurred to them to raise the question, they decided that Jesus and Paul were the supreme authorities.

II.

Harnack does not venture to deny the priority of the Pauline Epistles; indeed, he admits it, as when he says "The custom of *public reading of the Pauline Epistles was already far too widely spread* . . . to receive any real check" (p. 52); and he italicises the words to give them additional emphasis. But he is curiously blind to the inescapable implication of these words: If it was already customary to read the Pauline Epistles in Christian worship, what need was there to "vindicate" Paul's apostolic authority or "authenticate" the place of the Pauline Epistles in the Canon? They were in the Canon. More, *they were the Canon*—all the Canon there was at first.

The reason so laboriously given for the inclusion of the Acts of the Apostles in the Canon, therefore, is no reason at all (p. 67 sq.). It was not needed to authenticate the apostolic authority of Paul or his writings. Paul had vindicated his apostolic authority for himself in his letters, particularly Galatians and Corinthians, and by accepting the letters and publicly reading them the churches had accepted the vindication. They had acknowledged, in the most significant way, that Paul was, as he affirmed, not a whit inferior to the very chiefest apostles (2 Cor. 11:5)—he who had withstood Peter to his face when Peter was plainly in the wrong (Gal. 2:11). The Acts could not authenticate the Pauline Epistles; the whole position is unhistorical; the Epistles were authenticated by public reading before the Acts were in circulation—no other interpretation of the facts can be made to seem even plausible. It was the Acts that needed authentication, not the Epistles. And how were they authenticated? There is an obvious answer, and but one: they were authenticated by the Third Gospel. If that was the work of Luke, the Acts must be; if Luke's Gospel came into the Canon, the Acts must come with it; as the evident product of the same writer they stood or fell together. This, one can claim, is as sound reasoning from the admitted facts as Harnack's reasoning is unsound. His theory is "of imagination all compact."

It is significant that we cannot find in the Fathers any question about the place of Acts in the Canon. No reason is ever advanced for it, no discussion of the question ever took place, so far as our information goes. It is true that the earliest extant quotation from the book is not earlier than 177 A. D. It is found in the letter from the churches of Vienne and Lyons about their recent persecutions, which Eusebius has preserved for us in his History, along with so many other precious relics of antiquity. Irenaeus, writing at about the same time, quotes profusely from the book. These facts, however, warrant the inference that the Acts must have been in circulation for a considerable time and that the book was regarded as canonical, that is, suitable to be read in the churches. Irenaeus, at least, quotes no other than canonical authorities as he quotes the Acts.

We may note, as strongly confirming our conclusions thus far, that the Gospels and Acts were as evidently written for private reading as the Epistles for public. Luke virtually says as much in his dedication to Theophilus, and the same is clearly implied by the character of all four. The Gospels bear on their face, and in all their contents, evidence that they were written to make converts; they are the earliest specimens of Christian tracts. The Fourth Gospel avows this as its purpose (John 20:31), though no avowal was necessary in the case of any of them. The Epistles, on the contrary, were written to confirm in the faith those already converted. If the Epistles had not enjoyed priority in time, this would probably have been enough to give them priority in public use; but all facts point to the conclusion that the Pauline Epistles were in full possession of the field when the Gospels and Acts were published.

And this brings us to the question of the inclusion of the Gospels in the Canon. Justin is our first witness (about 150 A. D.). In his first Apology, he gives a description of Christian worship, as he knew it: "And on the day called Sunday . . . the memoirs of the Apostles or the writings of the prophets are read." Elsewhere, he says these memoirs are

called Gospels. He uses the plural, but does not state the number more definitely. The numerous quotations in his writings, however, have convinced most scholars that he was acquainted with the Synoptics in practically their present text; and many believe that he was also acquainted with the Fourth Gospel. He should have been; he had the opportunity; for it is well known that his disciple, Tatian, undertook to combine all four Gospels into a single Diatessaron, that came very near supplanting the four in some of the Eastern churches. We also learn that a commentary was written on the Fourth Gospel, already bearing undisputed the name of John, at about the same time, say 170 A. D. Now these facts clearly presuppose the use of the Four Gospels *as a collection,* by the time of Justin—how much earlier we can only guess. But however early we place the date, the Pauline Epistles must be placed still earlier. The evidence not only warrants, but seems to compel the conclusion that the collection of the Gospels was later than the collection of the Pauline Epistles. The Gospels were therefore "attached" to the Epistles, not the Epistles to the Gospels. Harnack has put the cart before the horse.

Our first solid proof that a collection of both the Pauline Epistles and the Gospels existed and was used for public reading in the churches comes from the heretic Marcion, who is accused by a number of the Fathers of having made a Canon for his followers, which he issued in two parts, called "Evangelicon" and "Apostolicon". From Tertullian we learn that the Evangelicon was substantially the canonical Luke, somewhat edited to suit Marcion's ideas; while his Apostolicon was ten Epistles of Paul, excluding the Pastorals, but including Philemon. Many who were perfectly orthodox objected in that age to the inclusion, in the Canon, of letters so personal as the Pastorals, as unsuited to public instruction. But Tertullian does not fail to reproach Marcion for his inconsistency in retaining Philemon while rejecting the letters to Timothy and Titus.

Harnack credits Marcion with being first to make a Canon, and first to recognize its two distinct component parts. It may

be true that he invented the names Evangelicon and Apostolicon, for we have no previous record of their use; but the previous existence of the two groups of books cannot be successfully questioned. Nor can the assertion be successfully maintained that "The idea . . . of a *new,* sacred, specifically Christian collection of writings, in addition to the Gospels, first appears among the Marcionites" (p. 30). For all the testimony that we have about Marcion's Canon affirms that it was made simply by a process of exclusion. The Catholic Church already had an orthodox Canon; Marcion merely rejected what he did not like in this collection. Can that be called making something "new", originating a "new" idea, or anything of the sort? We must discard virtually all our information about Marcion before we can adopt Harnack's theory of that heretic's influence on the formation of the Canon. A just interpretation of the facts furnished by Tertullian seems to be this: Marcion forced an issue on the Church and compelled it to do one of two things: either justify its custom of publicly reading certain books, or abandon some or all of them. The Church chose the former alternative and defended its Canon with energy and unanimity. Marcion did not compel the Church to make an orthodox Canon, as Harnack would have us believe, but he did compel the Church to defend successfully the orthodoxy of a Canon already made, though not yet fully determined.

III.

The "grand and simple conception" that no writings were to be accepted as canonical that did not proceed from the Apostles cannot be accepted as the organizing principle of the Canon, because it is a hypothesis that fails to account for some facts and is flatly contradicted by others. If we interpret the principle narrowly, there are five books in the Canon (Luke, Acts, James, Jude, Hebrews) that do not profess apostolic authorship, and the fact is fatal to the principle. If we interpret the principle loosely, so as to include all who were (or were

believed to be) companions and co-workers of the Apostles, and so in some sort their mouthpieces, then there are at least four books not in the Canon (Clement, Didache, Barnabas, Hermas) that were believed to be apostolic, and that is equally fatal to the "principle". The latter facts are peculiarly deadly; for, in the time when the Canon was forming, hardly anybody questioned the authenticity of Barnabas, or doubted that Clement and Hermas were named by Paul among his disciples and friends as genuinely his co-workers as Mark and Luke, if a trifle less prominent. "Apostolicity", however interpreted, simply cannot be made to function as *the* organizing principle of the Canon. That it was *an* organizing principle is a hypothesis that agrees with all the facts; for no book was included in the Canon that was not generally believed to be "apostolic" in the liberal sense.

It was natural, and indeed inevitable, that "apostolicity" should become an important criterion of canonicity. Such a test follows with rigorous logic from the position and functions of the Apostles from the beginning of the Church as an institution. They were the chief witnesses to the life, death and resurrection of the Lord Jesus—He Himself was believed to have commissioned them to be His ambassadors and to have bestowed His authority on them. No one could write an authoritative book, unless he were an apostle, or one in so close touch with an apostle as virtually to speak in his name. Except on such ground, writings bearing names like Mark, Luke, Barnabas, Clement, Hermas would never have found any general acceptance, whatever their merits. James and Jude, brothers of the Lord, might have won a hearing because of that relationship; and it is even possible that strong conviction of their authorship kept them in the Canon in spite of misgivings about their spiritual value. In the absence of definite testimony on these points, we can only conjecture the relative weight of motives. But all the evidence combines to make most probable this conclusion. While "apostolicity" would give currency to a writing and make it a candidate for canonicity, it was not sufficient to ensure final acceptance. Once ad-

mitted to the standing of a candidate for canonicity, a book must make good by its own merit. This Mark and Luke, for example, were able triumphantly to accomplish; this Clement and Hermas failed to do. So far as appears from the evidence, not one of the rejected books failed of acceptance because of doubts regarding its "apostolicity". The only book against which that objection was explicitly made was Hermas, and that objection is made only by the Muratorian Fragment.

It therefore seems impossible to maintain any single organizing principle in the making of the Canon. But there clearly was an organizing practice; the public reading of books in the Christian churches, as the central feature of their early worship. The choice of books for this purpose could have been dictated only by their supposed value to instruct and edify. Books supposed to be apostolic that in the end failed to meet this test were quietly dropped. At length, very gradually, without concert or exercise of authority, the principal churches came to a virtual agreement that first twenty books, and later twenty-seven, were the ones that successfully bore this test. Then, and not till then, synods and bishops, and finally popes, approved this list. For a time the issue was doubtful; some compromise of conflicting views was necessary to secure unanimity. The then unquestioned apostolicity of Revelation secured its inclusion, the West insisted on this in spite of continued and sometimes vehement opposition from the East. The proved value for instruction of 2 Peter and Hebrews, stressed by the East, finally overcame doubts of their apostolicity in the West.

In all this process, adaptation to public reading was the test continually emphasized. The Muratorian Fragment makes this evident; the author is willing that Hermas shall be privately read, but not publicly. Irenaeus is quite as emphatic and gives his idea of canonicity by quoting with approval the words of an unnamed presbyter: "And then shall every word also seem consistent to him, if he for his part diligently read the Scriptures in company with those who are presbyters in the Church, among whom is the apostolic doctrine, as I have

pointed out."* Cyril of Jerusalem forbade catechumens to read privately any books not read in the churches, but Athanasius would permit private reading of the Didache and Hermas, while emphatically excluding them from public reading or canonicity. Much confusion prevailed for a time. The Synod of Laodicea (363) attempted to define the Canon and omitted Revelation; the Apostolic Canons (375?) give a list of canonical books that includes 1 and 2 Clement; Amphilochius (380) says Revelation is doubtful and Gregory Nazienzen (391) omits it. The Synod of Carthage (397) gives the first authoritative approval of a list that exactly corresponds to that of Athanasius (367) and our present Canon. Nothing could show more plainly how gradual was the approach to unanimity, and how the common law of the churches (custom) was changed into statute law.

IV.

Nor could anything show more clearly how preposterous it is to assign to Rome any prominent part, to say nothing of the chief part, in the making of the Canon. Harnack does not attempt to found his conclusion on proved facts; he enters into an elaborate argument, by a process of exclusion trying to establish his hypothesis. This preliminary Canon of twenty books could not have originated in Asia Minor, or Alexandria, or Africa, so it must have had its origin in Rome. His reasoning is valid, up to the conclusion, which is a *non sequitur.* For he has omitted an alternative to his conclusion, which is in all probability the true theory: that the Canon did not originate anywhere, that is, in no one region exclusively, but was the product of a consensus of usage which gradually became universal.

The one item of fact that Harnack does cite in support of his hypothesis is the Muratorian Fragment, which he declares to be a Roman document (p. 107 sq.). But for this assertion not a particle of proof is offered; and all scholars know that

*Adv. Haer. iv, 321.

the Roman origin of the Muratorian Fragment has never been established. Nothing connects the document with Rome but the two facts that it is written in Latin and was discovered at Milan. But these facts really prove nothing about the origin of the document. There are peculiarities of style in it such as to convince a scholar like Bishop Westcott that it is a translation of a Greek original. If the original were Greek, an Eastern origin is clearly indicated. It is therefore not even probable, still less certain, that the Muratorian Fragment has any connection with Rome. And even if it were conceded that it is a genuine Roman document, this would fall far short of proof that the voice of Rome was decisive in making the nucleus of the Canon. For the Muratorian list does not correspond with any other early list; it omits a book included in the nucleus of twenty books (1 Peter) and admits one that no other authority recognizes (the Apocalypse of Peter). In short, if the Fragment proves anything for Harnack, it proves altogether too much. If it is the voice of Rome, the voice of Rome was disregarded by other great churches and had no influence on the Canon.

V.

Harnack's last point is open to less objection than the others; its defect is that it somewhat exaggerates the influence of Alexandria and its great bishop. In the later stages of the Canon's formation, the influence of Alexandria seems to be mainly confined to making a collection of the Catholic Epistles and fixing their number as seven. This began in Clement's time and was probably finished in Origen's, as the citations from this group in the writings of these Fathers sufficiently establish. As for Athanasius, it is perfectly evident from his celebrated "festal letter" that he did not attempt any new legislation, any exercise of episcopal authority, but stated what he understood to be the received doctrine and practice of the Church. Nothing is easier than to exaggerate the influence of a great man. Ordinarily it does no harm, but historical

scholarship cannot accept such exaggerations as established truth. Athanasius did valiant service in the cause of Nicene orthodoxy, but that does not authorize one to attribute to him everything of value that was accomplished in his lifetime.

It is much to be regretted that a scholar of Harnack's rank should devote his great learning and brilliant mind to the advocacy of hypotheses so little supported by fact and logic as those of this book. The passion for "originality" among German investigators has often produced results at which other scholars marvel, but perhaps none that they will less admire than this study of the Canon.

WHAT IS THE GOSPEL?

By Rev. J. Gresham Machen, D. D.,
Assistant Professor of New Testament Literature and Exegesis in Princeton Theological Seminary, Princeton, N. J.

(Rev. John Allan MacLean—at the time pastor of the Greenwood, S. C., Presbyterian Church, now pastor of the Ginter Park Presbyterian Church, Richmond, Va.—requested his Greenwood congregation to hand him in writing their answers to the question, "What is the Gospel?" On the basis of these answers Mr. MacLean wrote an article for the July number of the Review on "What is the Gospel?" Dr. Machen, at the Editor's request, takes his cue from some points raised by the answers submitted to Mr. MacLean and contributes the following discussion of this important question. Before reading his article let the reader re-read what Mr. MacLean wrote in the July issue.)

In requesting me to write an article on the theme, "What is the Gospel?" the Editor evidently desired that I should make some reference to an article by the Rev. John Allan MacLean, Jr., on the same theme in the July number of the Union Seminary Review. In doing so, I may say at the start that the article interested me very greatly. It is certainly interesting

to discover what the people who actually form the membership of the churches think with regard to the basic questions of the Christian faith.

Some of the results of the test which was applied to Mr. MacLean's congregation might indeed, superficially considered, cause discouragement. Although many of the answers to the question, "What is the Gospel?" were excellent, yet others—as, for example, the answer to the effect that the gospel "is the right way of living"—might at first sight seem (whether or not appearances are here deceptive may appear later) to run counter to the very center and core of Christianity as it is found in the grace of God. And in general the test does serve to reveal anew—what is evident in many other ways—that there exists widely in the Church today, even in congregations relatively well-informed, as the congregation at Greenwood certainly was, considerable confusion of mind.

One reason for such confusion of mind may perhaps be found in the fact that the congregations have not informed themselves with regard to the really great issues of the day. "Another inquiry", says Mr. MacLean, "conducted some months ago, as to the kind of sermons or preaching which the people considered most helpful and necessary revealed that only two persons were seriously interested in such things as 'modernism', or considered its discussion important". Surely that state of affairs is lamentable. Modernism is the greatest menace which the Christian Church has faced for hundreds of years: it is overwhelmingly dominant in contemporary religious literature; it is in almost complete control of many of the largest of the formerly evangelical churches; its influence is sometimes felt most strongly just in those ecclesiastical bodies that are most complacent about their freedom from controversy. Surely every intelligent Christian of the present day ought to be interested in such a theme.

Perhaps, indeed, the congregation to which the question was addressed was not quite so indifferent to the issues as it might seem to have been. The term "Modernism", at least in its wider usage, is comparatively new; and the phenomenon that

it designates is essentially the same as what was known a generation or so ago as "skepticism" or "unbelief"—only it is now tenfold more dangerous because it is inside the Church instead of outside of it. If Modernism had been designated by one of those more familiar terms, possibly the interest of the congregation might have been more keenly aroused. Moreover, the lay mind is interested in what is individual and concrete rather than in what is general and abstract; it is interested in individual manifestations of Modernism rather than in Modernism as a whole. So if instead of putting the question in general terms Mr. MacLean had asked whether the congregation was interested in such questions as "Did Christ rise from the tomb?" "Was He born of a virgin?" "Is the Bible true?"—those great questions to which Modernism gives a negative or equivocal answer—I rather think that considerable interest might have been revealed.

Nevertheless, despite such qualifications, it is undoubtedly true that in many quarters there is a most lamentable ignorance regarding the greatest issue of the day. Such ignorance, with the indifference to which it gives rise, is sometimes very disheartening to those who are contending for the faith. They have been in the trenches in the great Christian war; they have tried to defend the heritage of those who stay behind. But then when they get back home, weary and stained with the mud of trench warfare, they are greeted by the exclamation: "What dirty, disgusting fellows those soldiers are! Thank God, we have no unseemly controversy in our church at least!"

Far more serious, however, than this discouragement which indifference brings to those who are contending for the faith is the injury to the souls of the indifferent people themselves. In very many cases, people who decry controversy have already lost, or are in process of losing, their own hold upon the great verities of the faith. They may not be conscious of relinquishing a single doctrine or a single fact that the Bible records. But the trouble is that what is not consciously given up in their minds has been removed from their hearts; they live only on the periphery of the Christian religion, and the

really great things are lost from view. By such persons. whether in the pulpit or in the pew, the gospel is not indeed denied. But what is almost a worse thing than that is done—the gospel is not denied, but is simply ignored.

I do not mean that every sermon or every other sermon or every tenth sermon ought to be directly polemic; I do not mean that in the pulpit such terms as "Modernism" ought to be constantly used; I do not mean that doubts and questions ought to be needlessly placed in the minds of persons who are still free from them; I do not mean that all congregations ought to be treated alike. On the contrary, the preacher has great need of common sense and of tact. But what I do mean is that, in general and as a whole, the Church ought to be made aware of the great issue of the day. Calamity has resulted in many ecclesiastical bodies because the raising of the issue has been postponed too long. The destructive forces have been allowed, quietly and without protestations of orthodoxy, to obtain control of the ecclesiastical machinery; and now disruption, and the destruction of the historic witness of the churches in question, are immediately imminent. Surely it would have been far better to face the issue while the heart of the churches was still sound. An issue that must ultimately be faced had far better be faced bravely at once.

Moreover, controversy, though it should certainly not be fostered where it is not necessary, is by no means an unmixed evil. It is is impossible to tell what a thing is without telling what it is not; and the preaching of ministers who seek always to avoid controversy is usually quite colorless and vague. The New Testament itself is very largely a controversial book: Paul's hymn to Christian love in the thirteenth chapter of I Corinthians is part of a controversial passage; and much of the most gracious teaching of our Saviour is rendered plain by being set over against what was said by the scribes and Pharisees. And in the whole history of the Church, it is in times of conflict that great revivals come.

It is discouraging, therefore, to find, according to the former test of which Mr. MacLean speaks, that so few persons

in the congregation were interested in "Modernism". And so it is discouraging to find, in the later test, that many of the answers (though by no means all of them), were so faulty or so vague. Here also, indeed, as in that former case, our discouragement ought not to be so great as we might at first be tempted to let it be. It is an exceedingly difficult thing to formulate a definition—far more difficult than is generally supposed. Sometimes when I am asked to state in a few sentences my view of some great theme, I am tempted to say to the inquirer: "My dear Sir, if you had asked me to write a book on the subject I might perhaps have been bold enough to try to do so, but when you ask me to construct a brief definition—no, I certainly have not sufficient learning or sufficient wisdom for that." So I think that when the members of the congregation at Greenwood were asked to answer in a few sentences the question, "What is the gospel?" they were asked to do an extraordinarily difficult thing. On the whole, I am not surprised, and not too greatly discouraged, at their not doing better than they did; and many of them certainly did very well.

It is evident, moreover, that the faults of those of the answers that were faulty, were, very many of them at least, reducible to one initial fault; they were due to a confusion in the minds of those to whom the question was sent between the question—what the gospel *is*—and the question—what *effects* the gospel produces in men's lives. So, for example, when it was said that the gospel "is the right way of living", that might at first sight seem to identify the Christian message with the enunciation of ethical principles, quite in the manner of the Unitarian churches. But appearances may here well be deceptive. The person who wrote that answer may have been thinking of those who profess to believe in the gospel and yet do not exhibit any effects of the gospel in their lives, or, better, he may have been thinking of his own struggle against sin, his own difficulties in drawing out the implications of the gospel in his own life. And, so in indignation at false professions on the part of others or in sorrow at his own failures, he may

have said, "The gospel is the right way of living". As a definition of the gospel, that answer was just about as faulty as anything that could possibly be imagined, but as an expression of one thing at least (among other things) that the gospel *involves* it was a very fine Christian utterance indeed.

But how shall we obtain the true answer to the question that has actually been assigned to us; how shall we determine not what the gospel has produced in our lives but what the gospel *is*. It is possible that etymology may help us. Etymology is indeed a snare to preachers; they sometimes employ it when it is not in place. Many words have become worn down in actual usage; the thought of their origin is lost, and to return to it leads to a perversion of their present meaning. But in the case of the Greek word which is translated "gospel" in the English New Testament, such is not the case. That word has certainly retained to the full the freshness of its original meaning.

What then does the word translated "gospel" mean? The question might seem to be unnecessary (were it not apparently ignored in so many sermons and religious books); everyone knows that "gospel" means "good news". But if gospel means good news, then many common notions about the gospel disappear at once. "Good news" is never in the imperative mood; a "gospel" cannot possibly consist in directions as to a way of life or in a complex of worthy ideals. If a man comes running in and says in a tone of great eagerness, "I have news for you", and you ask him what it is, he does not say: "Here is the piece of news I have for you: Keep the commandments of God, love God and your neighbor." Such exhortations are indeed exceedingly important and valuable, but they are certainly not news. News consists always, not in exhortations or commands, but in information about facts; a "gospel" is always in the indicative mood.

But what particular facts are narrated in the Christian gospel? The answer is found, best of all perhaps, in a passage of the New Testament which summarizes for us in authentic fashion the gospel which all the apostles preached. In I Cor.

15:3ff., the Apostle Paul rehearses something that he had "received"; and it is generally agreed by historians of various shades of opinion, even by those who are opposed to Christianity, that the place from which he had received it was the primitive Jerusalem Church. What we have in these precious words—perhaps the most important words historically that were ever penned—is nothing less than an authentic summary of the things that were regarded by the earliest Christian Church as lying at the foundation of its life. About these things, about this "gospel" (verse 1), Paul says that he was in perfect agreement with those who had been the most intimate friends of Jesus when He was on earth: "Therefore whether it were I or they, so we preach, and so ye believed" (verse 11).

What then, as thus summarized, was the "gospel" of the primitive Jerusalem Church? The answer is put in very simple words: "How that Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures."

These momentous clauses do not contain exhortation; they do not set forth a way of life; they do not formulate a program or hold up an ideal. On the contrary, they contain a rehearsal of historical facts; they recount, not something that ought to happen, but something that had actually happened. Here we have the sheer factual basis of Christianity. The Christian gospel consists not in an ideal, not even in eternal truth—that is, not in an account of what always was true—but in the narrating of events.

The events, moreover, were not merely what took place in the recesses of men's souls, but they were events in the external world. Christ died; He was buried; He rose again—those were all of the things that could be witnessed by the bodily eye. They are not, first of all, matters of "interpretation", but matters of fact. If Christ really died, really was buried, really rose again, then the gospel may be true; if He did not do so, then the gospel is false. In the latter case it is a gospel

still; it is a piece of good news—only the trouble is that the news is not true.

There are many today who rebel against this grounding of Christianity upon historical facts. "Let us have a religion", they say, "that shall be independent of historical science, that shall be able to continue no matter what historians may tell us about events that took place in Palestine in the first century of our era; let us think rather of what Christ does for us today than of what He did or is alleged to have done nineteen hundred years ago."

About such a religion we may have one opinion or another. But one thing is clear—if such is our religion we have given up the "gospel". We may have discovered useful and inspiring principles, but we have no "good news".

The Christian religion is very different; for it is based squarely upon events, it depends upon historical facts.

The facts upon which it depends are not indeed "bare facts", but they are facts that have a meaning; and the meaning is made known not by experiences of our souls (though it is gloriously confirmed by those experiences), but, as is the case with the facts themselves, by the apostolic message that the New Testament contains. It is said in the same passage in I Corinthians with which we have already been dealing not merely that "Christ died" but that "Christ died *for our sins*". That is not a bare fact, but a fact with the meaning of the fact; the gospel tells us not merely that Christ died, but why He died and what He accomplished for us when He died. And what is here put in bare summary becomes in the New Testament as a whole abundantly plain. We deserved eternal death because of sin; but the Son of God, because He loved us and because the Father loved us too, died in our stead upon the cross; and when He had died He completed His redeeming work by His glorious resurrection. That is the center and core of the gospel that the apostles proclaimed.

But at this point there is often an objection. "We admit", it is said, "that the gospel of the apostolic Church is what it has just been represented as being; we admit that the religion

of the apostolic Church was not a religion of sunny optimism, not a religion based upon confidence in human nature, but in the fullest sense a religion of redemption. But may we not now return from the apostolic Church to Jesus Himself; must not *His* religion and that alone be the standard for the Christian Church?"

The amazing thing about this objection is not that it is raised; for it represents a very widespread way of thinking among modern men. But the amazing thing about it is that the assumption upon which it is based is treated as though it were something that would be accepted as a matter of course by evangelical Christian men. That assumption is that the words of Jesus, spoken while He was on earth, are the sole norm of the Christian religion, and that accordingly our relation to Jesus is a mere continuation of the relationship in which His disciples stood to Him in Galilee. As a matter of fact, this assumption simply begs the whole question. The question is just exactly whether Jesus came primarily to say something or to do something. If He came primarily to say something, if He came simply to initiate by His words and by His example a new type of religious life; then conceivably His recorded words and the example of His deeds constitute the sole standard by which we can determine what Christianity is. But if He came primarily to do something—namely, in His death and resurrection—then the full meaning of what was done could not be explained until after the doing of it was finished. In the latter case the eighth chapter of Romans is every bit as important in the determination of what Christianity is as is the Sermon on the Mount.

For our part, in company with the whole of the historic Christian Church, we hold to the latter view; and therefore we are quite unwilling to substitute the words of Jesus when He was on earth for the Bible of which they are part, as constituting the seat of authority in religion and the authoritative account of what Christiantity is. To do so, we think, would be dishonoring to the words of Jesus themselves; for, in those words, He directed men both to the Old Testament Scriptures

and to the revelation which was to be given by the Holy Spirit to the apostles.

Nevertheless, even if we take the words of Jesus alone, they are amply sufficient to show that the gospel is what the apostolic Church held it to be. Jesus did not, indeed, when He was on earth, set forth the *full* meaning of the redemption that He had come to perform; that He left to the revelation that was to be given by the Holy Spirit to the apostles whom He chose. But, although only by way of prophecy, yet plainly enough, He did point forward to the redeeming event that formed the subject-matter of the gospel. When Jesus said at the beginning of the Galilean ministry, "Repent ye, and believe in the gospel" (Mark 1:15), what did He mean by the "gospel"? I think we shall not go far wrong if we answer this question by the former part of the same verse. "The time is fulfilled", said Jesus, "and the kingdom of God is at hand". There we have a summary of the gospel that Jesus proclaimed: "The kingdom of God is at hand".

But that summary points forward very plainly, when it is explained by the rest of the four Gospels, to the apostolic message with which we have already dealt. There have indeed been those who hold a contrary view; there have been some who have regarded "the Kingdom of God" in the teaching of Jesus as designating merely an inner experience in the souls of men. But such a view involves a widespread rejection of important elements in Jesus' teaching as it is recorded in the Gospels. Against that view, we may remark in passing, we have just now the support of the ultra-modern hypothesis of "consistent eschatology". According to that hypothesis "the Kingdom of God" in the teaching of Jesus lay altogether in the future; Jesus expected the end of the present order to come in the same year during which His teaching was being carried on; and His ethics, being quite ill-adapted to a permanent society, were intended merely for the brief interim before the expected catastrophe. That is certainly a very one-sided and very false hypothesis, and of course, like the other hypothesis of which we have just spoken, it involves a widespread skepticism with

regard to the Gospels as they stand; but at least, it does call attention to the equal error of that other hypothesis—that other hypothesis which makes the Kingdom only a present and inward experience in men's souls. As a matter of fact, the Kingdom of Jesus' teaching was both present and future, and to ignore that second feature is to misunderstand the Gospels from beginning to end. No, there can be no doubt in the mind of any historian who really faces the facts that when Jesus said that the "the kingdom of God is at hand" He was thinking of catastrophic events that were to change the face of the world.

One of those catastrophic events is still in the future today—it is the second coming of our Lord in glory. But undoubtedly Jesus also pointed to an event that was nearer at hand—namely, the redeeming event that consisted in His death and resurrection. "The Son of man", He said, for example, "came not to be ministered unto, but to minister, and to give his life a ransom for many" (Mk. 10:45). Jesus pointed forward to that event, and the apostles pointed back. But whether the event was in the future or already in the past, always the "gospel" of which the New Testament speaks does set forth an event. Jesus came not primarily to say something but to do something; and the rehearsal of what He did constitutes the center of the good news upon which Christianity depends.

That good news has of course in it elements of which we have not now time to speak; certainly, for example, it contains an element of promise as well as an account of what has already been done. And also it has certain presuppositions, and the presuppositions are absolutely necessary if the gospel is to be received. But the presuppositions are not the gospel itself. "God is a Spirit, infinite, eternal, and unchangeable, in his being, wisdom, power, holiness, justice, goodness, and truth" —that is a true summary of a large part of the Bible, and it is absolutely necessary for us to know this if we are to be able to understand the gospel of Christ. But it is not the gospel itself. "All mankind, by their fall, lost communion with God, are under his wrath and curse, and so made liable to all the miseries of this life, to death itself, and to pains of hell for

ever"—that again is a necessary presupposition of the gospel and again it is a very important thing for us to know. But certainly it does not itself constitute a gospel. But "Christ died for our sins, He was buried, He rose again"—that, with all that goes with it, with the whole saving work of Christ, and of the Holy Spirit, so gloriously set forth in the Scriptures and so splendidly summarized in the Catechism of our Church from which we have just quoted, that and that alone constitutes the gospel.

The redeeming work of Christ which the gospel sets forth is applied to the individual soul by the Holy Spirit, and when it is so applied there is Christian experience. But never in the world ought we to look to Christian experience to determine what the gospel is. That we can learn from the Scriptures alone. Christian experience no doubt is needed to enable a man to understand what the Bible says; a man is ill qualified to understand the Word of God when his mind is still clouded by sin. But never ought experience to be regarded as providing authoritative information about the actual contents of the gospel. To regard it so is fatal to Christian experience itself.

We do not mean that it is not useful to interrogate one's own soul. Some even of the faulty answers in the test reported by Mr. MacLean, for example, were illuminating. They were fine expressions of what the gospel had accomplished in the lives of Christian men and women. How rich and how varied are the effects of the gospel in human lives; in what manifold ways our Saviour holds communion with those who are His! But if we cut those experiences loose from their basis in the Word of God we shall soon lose the experiences themselves. For the question—what the gospel has accomplished in my life and yours—and for one very valuable kind of confirmation of the truth of the gospel, we may look to experience; but to determine what the gospel is we must turn to the Scriptures and to the Scriptures alone.

So the creeds of the Church are not, as is so often supposed, reactions to Christian experience or intellectual expressions of

what experience contains, but (just the other way around) they are summaries of what the Bible tells us about the facts and promises upon which Christian experience is based.

What is needed at the present time is a return to those facts. The Church is suffering from a woefully exaggerated subjectivism, from a fatal substitution of experience for the Bible as the seat of authority in religion. And the curious thing is that this undue preoccupation with experience, this substitution of experience, whether individual or corporate, for the Word of God as the source of authoritative information, is producing a lamentable impoverishment of experience itself. Yet perhaps it is not such a curious thing after all. As a man cannot lift himself from the mire without a helping hand or without something solid upon which he can lay hold, so it is impossible for experience to provide a gospel. If we thought less of our experience and more of the work of Christ, our experience would be much richer than it is. And our service would be much more helpful to burdened souls. All true Christian experience is founded upon the redeeming facts, and the facts are recorded only in the Word of God. Not into our own souls but to the Bible should we look to obtain an answer to the momentous question, "What is the gospel?"

GREATER THAN THE TEMPLE.

A Tribute to Christ.

By Rev. George Laurens Petrie, D. D., LL. D.,
Pastor of First Presbyterian Church, Charlottesville, Va.

"But I say unto you, that in this place is one greater than the temple."—Matt. 12:6.

To pay a tribute to one whom we love, honor and revere is always a privilege and delight. We desire to pay such a tribute to Christ. His claim is supreme. Our hearts are responsive. What shall the tribute be?

We take His own words, and reverently bear them back to Him, and ascribe to Him the glory which He claimed. In this place is One greater than the Temple. The greater our estimate of the Temple, the worthier our tribute to the Christ, for He is greater than the Temple. Two objects fill the picture on which we look: the great Temple and the greater Christ. This remarkable contrast is revealed in many ways.

The Maker Is Greater Than the Made.

No genius has ever done his utmost. There is always a possibility beyond that which has been achieved. The singer hears within the soul a sweeter song than finds expression in the voice. The orator feels a thrill far greater than he can convey. The painter in vain seeks to produce on canvas the scene his spiritual vision is gazing on. There is no finality to the reach of spiritual power. No words completely convey a human thought. Words have a limitation that thought has never known. One can always do something more than he has done. Thorwaldsen wept as he gazed on his finished work, The Christ, because, as he said, he had reached his limit and could do nothing greater. But to the deeper thinking, his tears bore witness to a dream that had not yet found expression in his last great work. We live in a spiritual world that defies limitation. There is always something beyond, a higher reach, a greater work, a loftier attainment, a brighter vision. Whatever a man has done, he can always do something better. There is no such limitation in him as forbids a higher reach. Hence he is greater than any product of his powers.

Christ made all things. All things were made by Him. Without Him was not anything made that was made. The Temple was but the concept and product of extraordinary power. As it stood massive and silent in its great glory it was the splendid witness of the greater glory of its Supreme Architect. The Temple is only one unit of the full chorus of creation,

> "Forever singing as they shine,
> The Hand that made us is divine."

Life Is Greater Than Material Structure.

The Temple was a splendid building. Other temples have been larger. None has been more magnificent, more exquisitely wrought, of finer material, more solidly constructed, as it grappled the mountain sides with its great foundation stones and capped the mountain pinnacle with its sacred shrine. Its courts, its pavements, its pillared porch, its gates, its rich furnishings justified the admiration of Israel. Whoever approached it by the Olivet road, when its splendor suddenly burst upon the view, readily accorded to it the claim as one of the architectural glories of the world. It seemed greater than any person dwarfed by its magnitude and shadowed by its massive walls. But He is greater than the Temple as life is greater than material structure.

In the terrible war that in recent years desolated Europe and afflicted a world how many treasures of human art perished! What a wail was heard over all the world as these art treasures were destroyed: historic buildings, famous paintings, exquisite sculptures that had marked the progress of human culture, and had been silent witnesses of human achievement. Far less was said of the countless lives that were destroyed. But one human life is worth more than all the treasures of human art.

Phidias produced his statue of Zeus, a work in ivory and gold, the great artist's masterpiece. Michel Angelo made his renowned statue of Moses. Both artists were immortalized by their wonderful creations. Neither could give life to the exquisite creature of his genius. If the lifeless, artistic form had drawn one breath, had made one voluntary motion, had spoken one word, none could have been more surprised and startled than the genius who carved out its still, cold form. Life is what each work of art lacked, and what the sculptor was powerless to impart. The humblest life is greater than the most celebrated product of human art.

It is a saying that Rubens made Antwerp. The saying implies that Rubens is greater than the Antwerp which glories in his name, and displays the wonders of his genius.

However beautiful the home mansion, however elaborate its adornments, however exquisite its furnishings, the least little life sheltered by its roof, protected by its walls and comforted by its luxuries, is worth inestimably more.

Spurgeon, the great London preacher, remarked that the view of the ruins of pagan Rome filled him with no sadness, because in it was the suggestion that a splendid materialism had yielded to the advance of spiritual power and nobler life as created and cherished by the Gospel of Christ.

A living root, though oppressed by massive stone supporting graceful column, will assert its life and reveal its power to lift and overturn the material structure wrought by human hands.

In Christ is life, and because of life in Him He is greater than the Temple in all its lifeless magnitude and material glory.

Immortality Is Greater Than That Which Perishes.

The Temple was perishable. It looked very strong and capable of enduring. However strong and durable it seemed and really was, it was destined soon to pass away. "Master, see what manner of stones and what buildings are here." "Seest thou these great buildings? There shall not be left one stone upon another, that shall not be thrown down."

The great Pyramid of Egypt is a ruin: grand even as a ruin. Of all human structures it seemed most likely to endure by reason of its material and pyramidal form. No convulsion of nature could overturn it. No rough usage by the ages was likely to impair it. No tempest of time had power to spoil it. When it was completed, it stood not as it stands today, a rugged, gigantic stairway for tourists to climb. It was covered over with a smooth surface of finest polished marble, brilliant in its reflection of the sunlight, a blaze of glory. Within its thick walls in hidden chambers treasures were stored. The treasures are gone. The polished marble has been torn from its outer surface. It stands a gloomy, gigantic ruin of what it was.

The Obelisk brought from Egypt and placed in Central Park,

New York, is crumbling. Each crumbling piece at the column's base is a prophet of the Obelisk's fall, except as the genius of human life shall supply its want and support it at the moment of its need.

Every human art crumbles or is impaired by relentless time. Nothing that man makes is immortal. The Temple with all its grandeur is completely gone. Where it stood another building reared by human hands displays its glory, a glory that likewise in its appointed time shall fade and pass away.

He who stood beside the Temple, and seemed likely first to go, has outlived the stately building. Notwithstanding Gethsemane and Calvary and Sepulchre and Olivet, He lives in the world today, and His power today is more manifest than when in reference to the Temple He said, "There is one greater than the Temple." The greatest living power in the world today is Christ.

The Permanent Is Greater Than the Transient.

The Temple was transient. However solidly built, however great the stones which underlay it, however beautiful the structures which crowned it, it was essentially a temporary building. In its construction there were prophecies of its passing away. Indeed, it was a prophet of its own fall. To those who admiringly gazed on its great stones and solid walls and marvelous masonry, it was ever pointing onward to its end, when its rites would cease, its music be hushed, its activities abolished, its buildings razed. Its great brazen altar by its ineffectual sacrifices claimed to be only a picture of the greater sacrifice that could take away sin. Its laver was only a suggestion of what could cleanse spiritual pollution. Its table of shew bread only foretold the living bread which came down from heaven. Its candlestick of seven lights was only an anticipation of the true light that lighteth every man that cometh into the world. The golden altar of incense only portrayed Him whom the Father heareth always. All that was beyond the richly embroidered veil was but a hint of the invisible heaven yet to be

more perfectly revealed. The whole Temple was a gallery of prophetic pictures. It was of inestimable worth while its prophecies were unfulfilled, for it was an object lesson of valuable truth. But it fulfilled its day and use when the event foretold became a present grand reality.

Christ was the reality. When as a babe He was brought into the Temple, the glory of this latter house became greater than of the former.

Christ was the reality. When as a boy twelve years of age He was found in the Temple in the midst of the doctors, hearing them and answering their questions, He said He was in His Father's house about His Father's business.

Christ was the reality. When in the fulness of His power He stood in the Temple Court He said, "Destroy this Temple and in three days I will raise it up." He spoke of the Temple of His body.

Christ was the reality. When he entered into the Temple, and in impressive silence looked round about upon all things, He saw in them prophetic portraitures of Himself and His work.

Christ was the reality. When as the supreme sacrifice He died on Calvary, the veil of the Temple was rent in twain from top to bottom, and its sacredness forever ceased as its mission was forever closed. Christ abides forever.

When a book is printed, bound and published, the form of type is broken up and redistributed for other use. The book, being permanent, is greater than the type, which is transient. The Temple was the type. When the Word was revealed, that which was typical passed away. The Temple was the type to pass away. Christ the divine Word was the antitype to abide forever.

The Universal Is Greater Than the Partial.

The Temple was partial. It was beset with limitations all around. It was national, the peculiar possession of the people. Its arrangements were distinctly marked by limitations. Death

was the penalty for violation of these prohibitory rules. There was the Court of the Gentiles, into which everybody could go, but the Gentiles could go no farther. There was the Court of Women, beyond which the women could not go. There was the Court of Israel, that marked the limits set to the men of Israel. There was the Court of Priests. Last of all, there was the Holy of Holies, into which only the High Priest could go: limited to him in time and conditions of service.

Christ is universal. He is the supreme treasure of the world. His truth illumines the earth. His grace enriches mankind. His call is a universal call. "Come unto me, all ye that labor and are heavy laden, and I will give you rest." He is our Peace who hath made both one, and hath broken down the middle wall of partition between us. Through Him we both have access by one Spirit unto the Father.

We see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that He by the grace of God should taste death for every man.

By the absence from Him of all such limitations as inhere in the Temple, as the great universal Person of all time and all places, how splendid and how merited the tribute: "One greater than the Temple!"

The Lesson Taught by Christ Is Greater Than the Lesson Taught by the Temple.

The lesson taught by the Temple is the Old Testament lesson, the lesson with which the Old Testament concludes its message. The Temple lesson is the fact of sin and judgment, and the need of atonement and expiation. That lesson rests on the world as a dark shadow. It is a cry for help, a prayer that had not yet received its answer. It marks the night of time. It expresses the wish for the dawning day. This is a very important lesson, but its chief importance is in its preparation for a lesson of vaster worth and greater cheer and nobler charm.

Four centuries of spiritual blight were but the intense em-

phasis of the Temple lesson. As this lesson was completed and Malachi closed his prophetic message, a great shadow fell on the world: Human genius did its utmost in every department of human endeavor. But it was in vain. The shadow deepened into a dreadful spiritual night. The world became a wreck, a cry, a moan. Virgil sang of it. Socrates taught of it. Christ introduced the dawn of a new day.

Christ's lesson ushers in the brighter desired day. It is the Gospel, the Glad Tidings. It is the fulfilment of all blessedness, the beatitude of all time. Christ's lesson is full of grace and truth. It makes the world brighter, happier, better, and tunes the world's music into sweeter strains and richer melody and grander harmony.

The Substance Is Greater Than the Shadow.

The Temple was a shadow; a very bright shadow, but only a shadow of a far brighter substance: a shadow of good things to come. That which casts a shadow must be greater than the shadow which it casts.

A tourist reached Cloudland on Roan Mountain, North Carolina, a rainy afternoon in August. The mountain was enveloped in cloud. The rain was falling steadily. He went to his room in the hotel. But he was soon called out to Prospect Point to behold a glorious scene. The clouds had broken and had settled down between the mountains. Every mountain peak seemed a little island amid the sea of clouds. The western skies were clearing. The setting sun shone forth most gloriously through the cloud rifts. On the eastern dripping cloud a wonderful rainbow appeared. It was an entire circle of extraordinary beauty. Within the radiant framework of the rainbow the observer saw his own shadow reproduced in the far-away picture of the eastern sky. It was a wonderful picture in the sky; a human shadow enclosed by a heavenly rainbow frame. Presently the shadow faded and soon was gone. The conditions that produced it had passed away. But the observer who had cast the shadow lived, and lives today.

The Temple is a wonderful study. On it we gaze with profit and interest and admiration. It is only a shadow. Presently it fades away and is gone. All its glory has ceased to be. Its conditions have passed away. But He who cast the shadow —what of Him? He seemed so slight in person, so small and fragile in contrast with the majesty of the Temple mount and imposing buildings—what of Him? The Patmos seer said, "When I saw Him, I fell at his feet as dead. He laid His right hand upon me, saying, 'I am the First and the Last. I am He that liveth; and, behold, I am alive forevermore. Amen.'"

He who cast the shadow survived the departure of its glory. He lives. He is alive forevermore. Amen.

"All hail the power of Jesus' name,
Let angels prostrate fall;
Bring forth the royal diadem,
And crown Him Lord of all."

THE NEW PSYCHOLOGY (I).

By Frazer Hood, Ph. D., Litt. D.,
Professor of Psychology, Davidson College, Davidson, N. C.

1.

Thirty years ago a Yale professor published a book entitled "The New Psychology". Then the phrase indicated something very different from what it does today. The author spoke of his subject as "a science of mental life which employs methods hitherto peculiar to the physical sciences." It was, therefore, not a new psychology so much as the employment of a new method for studying the old psychology. It is what today is familiar to us as experimental or laboratory psychology. But today this title is used to designate both a new method of investigation and also a new field of exploration.

It is strange, however, that the misconceptions of the new psychology of today are almost identical with those current at the time of the publication of "The New Psychology" of 1897. Some today also "suppose the new science to concern itself with experiments on thought-transference and clairvoyance; others have treated it as merely a materialistic philosophy in one of its aberrations".

Nor, indeed, is the title free from ambiguity today. It is confused in the minds of some with experimental psychology, Couéism, and even with behaviorism. The phrase as applied to the psychology we are considering is, I believe, of British origin; the continental and American name for it being psychoanalysis. However, since psychoanalysis is so closely associated with Freud, the British designation is perhaps justified on the ground that it frees the science from such exclusive association. Indeed among some English writers it means something more than psychoanalysis; that "something more" being autosuggestion, as practiced by Coué and scientifically justified by Baudouin and others. But since Sigmund Freud, an Austrian specialist in mental disorders, is universally acknowledged as the founder of the new science—as the pioneer and explorer, if not discoverer, of the territory of the Unconscious—it is natural that the new psychology should mean to many merely Freudian psychology.

It may, therefore, be well to spend a paragraph or two in differentiating among these possible meanings of my title. In the first place, the difference between experimental psychology and psychoanalysis is briefly this: the former devotes itself to elucidating the structure and machinery of mental processes, while the latter aims at discovering and describing the hidden causes which set this machinery in motion. Behavioristic psychology proceeds on the "stimulus-response hypothesis"—that for every response there are definitely ascertainable stimuli, and given these stimuli the response follows as inexorably and deterministically as a chemical or physical reaction. Ideally, behaviorism, when it is a perfected science of human conduct, will be able to predict human conduct as

inerrantly as the chemist can predict what will happen when two chemical elements are brought together. Behaviorism is frankly deterministic and materialistic. According to J. B. Watson, its most eminent exponent, there is no qualitative difference between the activity of thought and the contraction of muscles. The difference is found in the different muscles employed in making the response—both thinking and heaving a weight are responses. Each response, in final analysis, is a muscular contraction. The muscles employed in thinking are those finer ones of the throat and larynx. Thought is the "labile interplay of motor settings". Given a stimulus, a response of some kind must follow, though the response may be either a muscular contraction or a secretion of a gland. On behavioristic principles it may be said, using a synecdoche, that all a man can do is to blink the eye or shed a tear.

Freudian psychology is one of the groups or schools into which students of the New Psychology are divided—it is related to psychoanalysis as a logical species is to its genus. Except the Freudians are more nearly a sect than the other groups are. Freud is the master, and unless one can accept, *all* the teachings of the master he is regarded as a heretic and without the pale. In the course of our study the more particular differences between Freudian psychology and psychoanalysis will emerge. Now the New Psychology may be defined as the science which seeks to discover and describe the hidden springs of human conduct and character. These springs are found in the subterranean depths of the unconscious.

While, as I have said, not all New Psychologists are thorough-going Freudians, they all acknowledge the primacy of Professor Freud, and agree in acclaiming him the founder of the school of psychoanalysis and value his contributions in the highest terms. He is called the Columbus who has discovered a new world of psychic energies and forms. And like Columbus, those not committed to all the Freudian doctrines regard him as discovering not the vast continent itself, but the outlying islands hard by. Freud is the great pioneer who first had the genius and courage to set sail upon an unknown sea

and faith to persist in the face of taunts and jeers until he was rewarded by being able to bring back from his voyage a report of a vast and uncharted psychic continent. So conservative and able a scholar as McDougall, of Harvard, says, in his recent work on Abnormal Psychology, that he "believes that Professor Freud has done more for the advancement of psychology than any student since Aristotle".

The New Psychology differs radically from the old in two particulars, it lays stress on what is called the "unconscious mind", and it interests itself in the dynamic as distinguished from the static conception of mental phenomena. James speaks of consciousness as consisting of two phases, the "substantive" and the "transitive"—the "flights" and the "perches" of thought. The New Psychology is interested in the "flights". The old psychology described and analyzed states of consciousness; the New studies instinct, impulses, repressions, and complexes.

The student who first begins to study the New Psychology is apt to get the impression that it is all theory. Indeed in much of the popularizations of this psychology the theory does bulk larger than the facts. In trying to discover, for instance, wherein Jung differs from Freud, a beginner would hardly perceive that the points of disagreement are those of interpretation rather than of facts. In the New Psychology, as in all new sciences, the question of theory and interpretation occupies a large share of the attention both to the devotee and the critic. And whether the New Psychology is to be regarded as anti-Christian or conformable to Christian belief, will depend, not upon the facts which research will disclose, but upon the interpretation of those facts.

There is a school of the New Psychology that is positively and frankly anti-Christian. This school looks upon Christianity as—at the present stage of evolution at any rate—one of the greatest obstacles to human happiness and progress, in that it confounds religion with an impossible ethical ideal, which it alleges has actually been reached by one man. "If only the Church would content itself with the Christ of theology and

abandon the Jesus of history, all might be well. The Jesus of the Gospels makes men uncomfortable, and, so long as the Biblical scholars persist in declaring that He was a real man who really lived, it is difficult for men to rid themselves of the uncomfortable feeling that they are called upon to make life even more strenuous than it is already by accepting Him as their ideal towards which they must strive." Their quarrel is with the Christian ideal, holding this ideal impossible, and that it calls for a too rapid and an unnatural sublimation of primitive instinct, which involves too intense a conflict!

Over against this school which is antagonistic to Christianity is a most virile group, notably in England, that is just as positively and frankly Christian. In this group, to mention but a few, are Dr. H. Crichton Miller, Dr. J. A. Hadfield and Major J. W. Povah. Dr. Miller is one of the most eminent members of the British medical profession, author of the "New Psychology and the Parent" and other books, and the Honorary President of the Tovistock Clinic for Functional Nerve Cases. Dr. Hadfield is a medical practitioner and a lecturer on Psychology in Kings College, London; and the author of "Psychology and Morals." And Major Povah is General Secretary, Church Tutorial Classes Association, and author, among other works, of the "New Psychology and the Hebrew Prophets". In conversation one day with Major Povah he said to the writer: "We are interested in saving the New Psychology to Christianity." These men, all scholars of the first order, find a theory of interpretation of the fact disclosed in psychoanalysis that is not only not antagonistic to Christian teaching, but illuminatingly explanatory of much of it.

2.

Criticism of and objection to the New Psychology have been made alike by Christian and anti-Christian writers on the score that the term "unconscious mind" is self-contradictory; and further, that the workers in this field of psychology have formulated their theories from data collected in the study

of psychoneurotic patients. "Why," it is demanded, "should the ordinary, normal man worry his head with such paradoxical notions as that of the unconscious mind, or become morbidly introspective by endeavoring to find processes, akin to those which obsess the madman, at work in his own mind?"

Referring to the first objection, it must be acknowledged that it *is* unfortunate that we should have to select such a phrase as the "unconscious mind" in explaining the behavior of conscious human beings. I remember very distinctly how in my youth I rebelled against the concept of the "unconscious" when I first came across it in Von Hartman's "The Philosophy of the Unconscious". The old psychology in its employment of the word "conscious" restricted it to one aspect only of mental phenomena, making, in fact, "conscious" the distinguishing mark of mind. Psychology, forty years ago, was "the science of the states of consciousness as such", in the famous definition of Professor Ladd, quoted with hearty agreement by William James in his "Psychology, Briefer Course". Mind and consciousness used to be considered synonymous terms, and the older psychologist knew nothing of what they derisively called "unconscious consciousness". But during the past quarter of a century psychology has advanced, no less than Chemistry and Physics. In these last two sciences we have lived to see concepts change radically under the modifying influence of new knowledge. A few decades ago, for instance, a divisible atom was just as paradoxical as unconscious mind is today to some. In the further study of mental phenomena it is not to be wondered at that psychological concepts, too, should undergo radical change of meaning.

There is no psychological conception that has undergone more modification and enrichment than has "unconscious". In one sense the unconscious has always been recognized in psychology, but until psychoanalysis enriched the term it was, first a negative category, then an expression for certain brain action which went on below the threshold of the conscious. "Unconscious cerebration" is an hypothesis advanced to explain certain phenomena found in the study of mind. But the un-

conscious as employed by the new psychologists means something more than brain action going on below the limen of consciousness. It must be understood, however, that the existence or reality of the "unconscious mind" is a theory, not a fact—an hypothesis, at first tentatively put forward to account for certain facts. But in recognizing this truth it should not discredit the New Psychology. Gravitation is nothing but a theory, first assumed by Newton to account for certain physical facts; but because, until very recently, it was regarded as broad enough to cover all the facts, because no new facts were discovered to contradict it, in the mind of the common man gravitation has long been considered a *fact,* not a theory. Philosophically, a theory is to a fact as a child is to an adult. Most of the "facts" of science at one time were theories.

It seems to me, then, that while some other term might be selected that would be better than "unconscious mind", the fact is that no one as yet has succeeded in finding such a term which has not objections on other lines just as great, to be urged against it. As for myself, I dissent to the phrase "unconscious mind" because of its implications, namely, that a man has two minds. The New Psychologists, however, do not accept this implication. Indeed, on the principles of the New Psychology, the unity of the mind is, if possible, even more firmly established. However, in view of this implication of two-mindedness, I prefer to use the adjective "unconscious" substantively and speak of "the unconscious".

What is always meant by the unconscious is not the whole mind, but a part of it. Here, again, we are embarrassed by the material implications, because it is only metaphorically that one can speak of "parts" of a psychic reality. But this is a fundamental and inherent defect, not in one's thinking, but in the language which one perforce uses. Our language was built up as a practical instrument for describing and representing facts and situations in our material world; no word in our vocabulary but carries with it the aroma of materialism. In language as in creation *to psychikon* comes before *to pneumatikon.* The old philosophers who used the phrase "spirit-

ual substance" did not free this term from material implications because the primary significance of substance is material.

The next objection to the New Psychology, that it is too closely bound up with the pathological, is more serious, practically at least. In answer to this objection I may remark that it is an unfair inference that the New Psychology, any more than the old, predisposes one to *morbid* introspection. The truth is that the very purpose of the introspection (*i. e.*, the psychoanalysis) is to cure morbidness and in fact does remove it if done under the direction and guidance of a skilled psychopathologist. It is only when men are made to face the fact of a complex and realize the existence of the real psychological motives of conduct that one gains internal peace and harmony, and his energies released for a fuller and richer spiritual life.

It is true that the New Psychology had its birth in the sanatorium—that its truths first emerged in the treatment of mental disorders; that it was in the treatment of hysterias, obsessions and anxiety neuroses that many of the facts of the unconscious were uncovered, and the consequent intellectual urge to find an explanatory hypothesis was first felt. By the same token physiology and anatomy are open to objection. Any one familiar with the history of these sciences knows that some of their most vital facts have been discovered in studying abnormal function and structure. The knowledge one gets from the study of abnormal and diseased tissue and function throws a stream of light on the healthy organism. The old psychology, also has been able to add to its store of information by means of its observation of the mind's action under pathological and abnormal conditions. Especially favorable to psychological investigation is the condition of mind when its acts are untrammeled by the checks and inhibitions which normally hide the real motives. As Major Povah so vividly puts it, "Though it was pathological cases that first drew the attention of psychologists to the class of facts under consideration, yet, now that these facts have been pointed out, it is within the power of any intelligent and candid person,

however normal, to demonstrate for himself the reality of that unknown *X* which—whether fortunately or unfortunately—the New Psychologists call the unconscious mind; and that unless both the Christian preacher and the Greek philosopher are entirely wrong in urging men to know themselves, a man owes it to himself—and his neighbors—to face that unknown *X* in his own mind, to which the New Psychology is calling his attention." The facts which the New Psychology calls upon men everywhere to observe have a more direct bearing on Christian conduct than those facts which are the center of interest to the old psychology.

3.

What then do the New Psychologists mean by the unconscious? Briefly, it is defined as "the part of the mind whose contents are not directly accessible to consciousness". Let us see just what this means. The study of psychology was at one time almost entirely limited to the content of consciousness, that is to thoughts, feelings and images of which we are fully conscious. But a little reflection on human behavior, as we experience it ourselves, will convince us that many human thoughts and actions have no discoverable connection in the stream of consciousness, and hence must be motivated by causes arising from some other source. Sometimes we can clearly divine the source, sometimes we have a vague hint of it, and sometimes the antecedents of our thoughts and actions are entirely hidden from our most persistent search. We can often bring the causes of which we are half conscious into full consciousness by deliberate effort. Let me illustrate the latter. One day a friend and I were walking together discussing psychology, when, having crossed a street, he suddenly changed the subject to Oliver Cromwell. I asked him if he were conscious of what caused his mind so suddenly to shift to this subject, and he could not. Now as we crossed the street both of us looked up and read the name of the street, but he did not remember what the street was, while I happened to do so.

It was Cromwell street! As soon as I recalled this fact to him, then he remembered it, and the connective antecedent in consciousness was clear. Now he might have recalled this antecedent by his own effort. But sometimes there are disconnected thoughts, images and emotions which arise in consciousness, whose connection with the rest of the conscious stream, or with conscious memories, we cannot by the most prolonged and persistent effort discover. To account for these facts psychologists are forced to assume the existence of an unconscious sub-strate of the mind. It is true that the older psychologists account for them by their hypothesis of "unconscious cerebration"—in fine they deny that they are mental processes at all, but purely physiological processes in the brain tissues. But the objection to such a hypothesis is twofold, either it must assume interaction between the physiological and psychological phenomena, a theory far from being accepted, or it logically drives one to accepting the conclusion that brain and mind are identical.

Now in Freudian psychology, the unconscious is a much more restricted and limited concept. According to the Freudian school the unconscious is that part of the mind, below consciousness, where the mind represses elements that are painful or out of harmony with the rest of the conscious mind. In such cases special repressive barriers exist which have to be removed before the memory traces can get into consciousness. These repressed elements are, in Freudian phraseology, complexes, that is association "of cognitive elements which have a common affective bond and thus tend to act in the mind and to enter consciousness together". It is necessary for such an association with an affective core to be repressed and therefore become unconscious before it is a "complex" according to psychoanalytic usage.

But that school of psychoanalysis which is not sentimentally attached to Freud sees reasons for an enlarged conception of the unconscious. According to Tansley, for instance, the unconscious area lying below the conscious stream has three levels. There is the *foreconscious*, that stratum of the mind contain-

ing memory traces more or less readily accessible to consciousness; the *secondary,* or *Freudian unconscious,* that subterranean level, not accessible at all under normal conditions, but may be aroused under hypnotic conditions or by special methods, such as "free association" tunneling; and nethermost, the *primary subconscious.*

If one is unaware of what goes on in the subconscious because it cannot be brought voluntarily into the focus of consciousness, what warrant can one have for believing in it? The simplest way to answer this question is to give an example. I take one, selected almost at random from *Medical Psychology* by T. W. Mitchel, M. C., an eminent British physician. In the chapter on "The Appreciation of Time by Somnambules" (I might explain that the term "somnambule" is used to describe those persons who, when hypnosis is terminated, are totally amnesic, *i. e.,* with complete loss of memory, for all that has happened during trance), is this report of a case: Mrs. C., one of the subjects used by Dr. Mitchel, is a fairly well educated woman, but greatly dislikes mental arithmetic, and indeed, figures generally. In the waking state the simplest sums in mental addition or multiplication distress her exceedingly. "On March the 5th she was asked while under hypnosis to 'make a cross on a piece of paper' on the thirty-ninth day from this." The matter was not referred to again until the 21st of March, when she was asked, in the waking state, if she had been doing any sums. She replied that she had the feeling of doing some very simple ones. At the command, "Sleep"! she went into a hypnotic trance and then the question was asked, "How many days are gone?" She answered immediately, "Sixteen." From scores of similar experiments, using different subjects, and the problems growing in complexity to such as this: "May 8, 4 P. M., how many minutes will elapse to November, 5:35 P. M.," Dr. Mitchel is compelled to conclude that something must have gone on in the mind of considerable complexity, of which the subject is not only unconscious, but unable to make conscious except when hypnosis is induced. Medio-psychological literature teems

with examples of cases where recall of past experiences is impossible except under hypnotic conditions or by psychoanalytic methods.

While I have drawn my examples from the literature of hypnotism, I might have done so just as readily from records of psychoanalytic procedure. The ordinary sort of man can, perhaps, more easily become aware of the reality and subtilty of the unconscious by asking himself, for instance, "Why do I forget to pay a bill so much easier than I do to collect one?" or "Why do I forget some men's names and do not forget others, even where it seems that I should not forget the one, and it is a matter of conscious indifference whether or not I forget the other?" I am perfectly aware that the majority of us can find a reason for our lapse of memory just as we do for our opposition to some opinions held by others, but I am quite sure, as the result of self-analysis in my own case, that the reasons we often assign are not the real causes, although at the time we honestly believe that they are. Only recently I heard a pious minister of our Southern Church tell his congregation that he would be absent from his pulpit the next Sunday, assigning as his reason an event that had transpired *between* his having told me of his intention to be absent (and for a very different reason), and the morning he made the announcement to the congregation. There cannot be a suspicion that this highly respected minister was intentionally giving his people an erroneous explanation of his anticipated absence.

(To be continued.)

SOWERS OF THE WIND
or
MODERNISM IN HOLLAND (I).

By Rev. Henry K. Pasma, M. A.,
Pastor First Presbyterian Church, Charleston, Miss.

(Mr. Pasma is a graduate of Hope College, Holland, Mich., and of the Western Theological Seminary, of the Reformed Dutch Church in America. He served the First Reformed Churches of Oostburg, Wis., and Lynden, Wash., and for the last four years has been pastor of the First Presbyterian Church, South, of Charleston, Miss. He has written two books: "Things a Nation Lives By", Presbyterian Committee of Publication, Richmond, Va., and "God's Picked Young Men", Moody Press, Chicago.

Mr. Pasma's discussion of "Modernism in Holland" will be completed in the April number of the Review. His purpose is to warn our American Christianity against Modernism by showing the evil fruits of Modernism in Holland. This purpose will be more clearly revealed in the April issue. In the present article, while pointing out the dangers of Modernism, Mr. Pasma also directs attention to certain mistakes which our conservative orthodox leaders should avoid in their fight against Modernism.)

To say that the Netherlands also has its Modernist-Fundamentalist controversy would be speaking in terms of anachronism. Modernism, as today, by the orthodox in America, it is correctly conceived to be a menace to the faith and the life of the Christian Church, has been with the orthodox churches in Holland ever since, in 1858 or thereabouts, the term was used to describe new tendencies in theological thinking, especially as this applied to textual criticism of the Holy Scriptures. The Modernism of Holland is possessed, therefore, of something which, as yet, more recent Modernism in America is somewhat lacking in: namely, perspective; a well defined development which clearly manifests what is the real character of Modernism; as also what is the fruitage of religious liberalism in the Christian Church today. At the present stage of

development of Modernism in the Netherlands, when one comes to regard and test its results, one may rightly apply to it the meaning of the biblical proverb, that those who sow the wind, of necessity are to be the reapers of the whirlwind.

Undoubtedly, until recent date, Modernism in the Netherlands was conceived to be indigenous only to the religious soil of the State Church. The orthodox *Gereformeerde* Churches hitherto presented a solid front to the assaults of the ancient foe of the Christian faith. But now the bane of Modernism, it appears, is making itself felt even in those churches which until recent date have been staunchly and wholesomely orthodox. The case of Dr. Geelkerken, a minister in the *Gereformeerde* Church of the Netherlands, appears to prove that no church body, no matter how much it may vaunt itself of its orthodoxy, is impervious to the influence of Modernism. The *Gereformeerde* Churches in the Netherlands are the coalition of church bodies, consisting of the greater part of the *Christelyk Gereformeerde* Church, or the Separatist Church, which seceded from the State Church in Holland in 1834, mainly because of the presence of Modernist tendencies in the *Hervormde,* or State Church; which Separatist Church, some twenty-five years ago, united with another, more recently seceded part of the State Church, the Churches of the *Doleantie,* which, under the leadership of eminent theologians as the late Dr. Abraham Kuyper and others, seceded from the *Hervormde* Church in 1886. While the State Church of Holland, throughout the years, has been the congenial soil in which Modernism was allowed to flourish unchecked, the *Gereformeerde* Churches, severely Calvinistic in doctrine and church polity, have remained singularly free from the taint of Modernism; until, in these latter days, the case of Dr. Geelkerken sharply drew the attention of believers in the Netherlands to the fact that no church body is absolutely safe against the attacks of the ancient foe of the Christian faith. The Synod of the *Gereformeerde* Churches of Holland, convened in the city of Assen, unqualifiedly condemned the Modernist tendencies avowed and preached by Dr. Geelkerken.

This case, as it was tried by theologians and ministers who are no novices when it concerns the knowledge and application of Reformed principles of theology and church polity, sheds a remarkable light upon problems with which the orthodox churches in America, more specifically those of the Reformed faith holding the Presbyterian form of government, are just now concerned. The findings of the Synod of Assen prominently brought into view two matters of striking importance: first, an effort to define the powers residing in the *Algemeene Synode,* or General Assembly, and powers residing in the presbyteries; and, second, the manifestation of the true nature and results of Modernism; and even so the indication of a danger, to which, in its conflict with Modernism, orthodoxy lies exposed; as this danger was clearly pointed out by the criticism brought to bear upon the verdict rendered by the Synod of Assen by leaders of the Confessional, or conservative, wing of the State Church of the Netherlands.

First, then, as to powers residing in the General Assembly, to which Presbyteries, Sessions, and ministers are amenable, as defined by the Synod which tried Dr. Geelkerken. The Synod of the Reformed Churches of the Netherlands convened at Assen, in the rendering of its verdict against Dr. Geelkerken, declared that it has authority to state what is the correct interpretation of the Confessional Standards of the Reformed Church, without being obliged to send its definition of the meaning of doctrine to the respective Presbyteries for ratification. The Synod offhandedly suspended Dr. Geelkerken for three months, to afford him time to change his views and recant, with the alternative of permanent suspension of himself and his Session; which sentence, upon the consequent refusal of Dr. Geelkerken, and the loyalty of the Session to their minister, has resulted in the removal of Dr. Geelkerken and his Session from the roll of the *Gereformeerde* Churches in Holland. By which act, the Synod declared itself to be invested with powers to state what is and what is not the correct interpretation of the Reformed Confessional; as also, that Presbyteries and Sessions are amenable to the rulings of the *Alge-*

meene Synode, or General Assembly. This ruling may or may not be a step in the direction of a clearer understanding of powers vested in General Assemblies. It is our impression that the genus of Reformed Church polity generally favors the delegating of such powers to the individual churches or Presbyteries.

On the part of the conservative wing of the State Church, however, a very clearly stated and, to our mind, very sensible objection is raised against the apparent autocratic spirit manifested by the Synod throughout the case against Dr. Geelkerken. The criticism points out a danger, inherent in orthodoxy of all times, namely, that of an over-zealous legalism which is the very antithesis of the spirit of Christ, the Head of the Church. Dr. A. B. TeWinkle, writing in the theological quarterly, "Under Our Own Banner", which is edited by eminent theologians of the conservative wing of the State Church of Holland, is lamenting the fact that the thing most glaringly conspicuous at this church trial was the fact that Christian forbearance and love were utterly lacking. The entire ecclesiastical procedure was shot through with bitterness, hatred, and unchristian suspicion amongst brethren. This lament may well serve as a warning to all warring factions in the American churches, who, at some time or other, have taken a leading part in present day doctrinal controversies. Lack of Christian love forfeits the very purpose of church discipline: namely, to save those who err. What is of equal importance is the statement of Dr. TeWinkle, that the Synod of Assen arrogantly presumed upon its own exclusive ability to interpret the Reformed creed. According to Dr. TeWinkle, the definition of the correct relation between faith and science is not to be decided for the Christian Church by only a group of churches. "Salve reverentia" is not to be defined by a pronunciamento from theological doctors of the Free University of Amsterdam, or the Theological School at Kampen (the two divinity schools of the *Gereformeerde* Churches of the Netherlands). Not even a Synod of the Reformed Churches of Holland is qualified to do this. Dr. TeWinkle states rightly

that at the great Synod of Dort, convened from 1618-1619, for the purpose of formulating the principles of Reformed belief effective today in the Calvinistic Reformed Churches, there were present delegates from Reformed Churches in foreign countries also, whose opinions contributed not a little to the formulation of the great Standards of the Reformed faith.

Here is a thought worthy of consideration by such organizations as The Alliance of Reformed Churches Throughout the World holding the Presbyterian System (which churches continue to be exposed to the menace of Modernism, and which are now at sea as to a clear and authoritative deliverance, representing the mind of the entire Reformed household of faith, as to many mooted points of Reformed doctrine and polity, about which the ancient standards have never declared themselves), to call together a great convention, which, after the manner and the spirit of the famous Synod of Dort, shall deliberate upon and declare the meaning of many things most surely believed among us; as the progression of time, the development of science, and other factors, have placed the Reformed Churches of the present upon vantage points, other than those of the Church of the seventeenth century, and from which vantage points we may obtain new and more complete views and estimates of the treasures of grace and mercy in Jesus Christ, contained and revealed in the Holy Scriptures. Otherwise, we shall fall victims to the danger of declaring in an arrogant spirit perhaps, that with a small section of the Reformed household of faith rest both authority and ability to decide upon the ultimate interpretation of mooted points of doctrine and polity; which presumption may easily lead us to continue to cling to narrow and petrified views, which are only the caricatures of opinions held by the fathers of the Reformed faith, from whose open mind and generous spirit we have become utterly estranged. After all has been said and done, it remains true that the Confessional Standards of Reformed belief are called "Symbols" of our faith for cause; because thereby, we humbly confess that our Confessional Standards are not the complete Truth itself, but are our representation

of the Truth, in the measure as mind and heart of interpreters past and present, have been able to conceive of it.

From many indications it appears that a revision and restatement and emendation of Reformed doctrines and symbols would prove as beneficial as it appears necessary; provided, this were done not by a self-appointed and small part of the Reformed household of faith, but by a body of trained leaders representative of all the Reformed church bodies in the world. There is no reason to decry the advocacy of such revision and emendation as disloyalty to our faith. The Reformed fathers themselves advocated it. They made it their business to frequently test out and prove the symbols of faith which they had formulated. One need only note the frequent convocations of Synods in the Netherlands during Reformation times (the great Synods of Antwerp in 1566; of Wesel in 1568; of Embden in 1571; of Dort in 1574; of Middelburg in 1581; and again the important Synod of Dort in 1618-1619; and the Westminster Assembly in 1646), to realize how clearly the formulators of our doctrinal standards recognized the danger of stagnation and petrification, and how deadly in earnest they were to at all times state intelligently to living generations their beliefs, and to fit into the peculiar exigencies of their times and prevailing modes of thought, Reformed doctrine.

There is no doubt that the pressure of a need for revision of our doctrinal standards is felt at present. Tentative efforts in this direction by the *Gereformeerde* Churches in the Netherlands seems to point out the fact that such a need is felt there. Among the Protestant church bodies of America the need for credal revision is clearly felt. Modernism itself could not have been averted, it is true, because it is a species of unfaith that is both ancient and modern, and is likely to be permanent until the end of the present dispensation. But much of the bitter controversy between Modernist and Fundamentalist could have been spared us if there had not been so much diversity of opinion, or, rather, lack of concensus of opinion with regard to the true meaning of Reformed doctrine on the part of not only the laity, but even so of the ministry, of our Presby-

terian and Reformed Churches; and if, for the benefit of the laity, our Reformed Symbols could have been expressed in simple language and drawn up in attractive style, calculated to encourage rather than discourage, reading and study of the contents of Reformed faith by the congregations of our Presbyterian and Reformed Churches. The influence of Modernism is best counteracted, not by bans hurled by cynic but inadequately informed defenders of the faith, but by a continuous study and development of Reformed doctrine on the part of the ministry and laity of our churches.

Our statement as to the lack of agreement among even the Reformed-Presbyterian ministry, as to actual contents and teaching of our Reformed Symbols, need not go begging for an illustration. Consider, for instance, from among the many, the example of religious controversy which for some years now has stirred the Christian Reformed Church in America. This church body seceded in 1857 from the Reformed (Dutch) Church in America. It prides itself upon its aptness for and its zeal to maintain doctrinal purity. Many of its ministers are theologians in a real sense of the word. In a recent book, "As to Being Reformed", by Rev. R. B. Kuyper, the author, undoubtedly in good faith, makes the generous suggestion that to the Christian Reformed Church be entrusted the custody, defense, and development of genuine Calvinistic Reformed doctrine. Which suggestion might be entertained were it not for the fact that this theologically conservative church body itself is very much at sea as to the true and exact meaning of our Reformed symbols of faith. Witness only the record of doctrinal controversy in this Calvinistic church, as stated by the author of "As to Being Reformed". After asking the question, "What ails the Christian Reformed Church anyhow?" the author continues: "It cannot be denied that the Christian Reformed Church has in recent years had what would seem to be much more than its proper share of doctrinal debate. To pass over minor conflicts in silence, inside a single decade a minister was deposed for denying the unity of the Church of the old and new dispensations and the Kingship of Christ over

the Church; a professor of theology was deposed, when he refused to give an account of himself before Synod, though he was charged with heresy on the basis of certain students' notes which detracted from the divine authority of Holy Writ; several ministers were deposed because they categorically denied the Reformed doctrine of Common Grace; and a minister was deposed for giving too liberal an interpretation of Lord's Day 38 of the Heidelberg Catechism, which explains the Sabbath commandment. That is surely some record. It would be remarkable for a much larger denomination. And as given it is not even complete." . . . And the writer laments the fact that these doctrinal controversies proved the fact that his church was not well enough posted on Reformed doctrine. For leading men in his denomination first highly recommended a book in which one of the men, later deposed, set forth his peculiar views, while later these same leaders condemned this minister for the views which they themselves first had recommended; and one of the ministers, deposed because he denied the Reformed doctrine of Common Grace, previous to his suspension stated his peculiar views for a long time in the church publications of the Christian Reformed Church, without ever being challenged.

Hence it must be concluded that events in the Reformed Churches of the Netherlands and pressure felt in our own churches of the Reformed faith in America clearly point out the desirability not only, but even so the necessity of a restatement of what we understand by Reformed doctrine; restatement, however, which does not aim at elimination of anything the fathers have said, but rather a redistribution of points of emphasis; the employment of phraseology which is popular rather than scholastic; and emendation and extension of the truth of God as it was in the mind of the fathers of our Reformed faith, whose noble aim it was that the Reformed Churches should always manifest their true origin and character by continually being conscious of the need of reformation of creed and church polity.

It would undoubtedly strengthen the courage of many a

timid conservatist, when a diligent study of the mind and the methods of the Reformed Fathers were made by him, to notice how truly progressive were these great men; how keenly alert these great scholars were to the fact that the Word of God is a "living" Word, and that, consequently, God's revelation is a growing revelation; and how humble was their submission to the teaching of the Holy Spirit, Who uses not only the instrumentalities of God's special grace, but even so instrumentalities of God's common grace to bring forth both old and new treasures of knowledge with regard to God's being, and His plan of salvation with man, and the results of His mercy and love among the whole human race. And that kind of research would prove a genuine surprise to those who call themselves "modern", when they would discover that orthodox truth is not identical with repristination and ancient and outworn thought-forms, but, because it is the truth of God, has in it the element of life, and is, therefore, always progressive and always genuinely scientific.

To continue: in his discussion of the Geelkerken case, Dr. TeWinkle makes another suggestion which is worth considering, namely, how in the trial of Dr. Geelkerken the zealous Synod of Assen out-Reformed the Reformed Church fathers. For Dr. Geelkerken, when brought to trial, declared unreservedly his faith in and his adherence to the authority of the Holy Scriptures. The question at issue did not touch upon fundamentals: such as the origin of sin; the position of man in Paradise; the significance of man's fall—fundamentals about which the Netherland Confession of Faith has very clearly and definitely expressed itself. But the question at the trial concerned itself with the exegesis of a part of Scripture (the manner of speaking of the serpent in Paradise), about which the confessional standards of the Reformed Churches never declared themselves. Dr. TeWinkle appeals to the generous mind of the fathers of the Reformed faith, when they spoke of the "Libertas profetandi", the liberty of interpretation and testimony, which also belongs to the office of the believer; interpretation of Scripture passages about

which the Confession of Faith does not declare itself explicitly. Eminent theologians of Holland, as the late Drs. Abraham Kuyper and Herman Bavinck, and at present Dr. B. Wielenga and others, have never hesitated to lay claim to what they considered the inalienable right which the fathers claimed, that of the "Libertas profetandi", with regard to "numerous separate passages of Holy Scripture, the meaning of which has not been defined by the confessional symbols". Dr. Abraham Kuyper, when he enlarged upon the meaning and scope of the doctrine of regeneration as also including the children of believers, even though, at death, they had not been possessed of the power of discernment of the meaning of the Word of God, met in his day with much opposition. But his larger and more generous view is undoubtedly the more correct and scriptural.

Hence it is interesting to note the generous attitude of mind as to matters of Scripture interpretation of great Reformed theologians as the late Drs. Kuyper and Bavinck. They were men who studied Reformed theology in its minutest detail. During a long lifetime they wielded their weapons of faith against the Modernist foe in the Netherlands; a foe as scholarly and more strongly intrenched in its positions because of a long period of development, and more subtle, arrogant, and hostile than Modernism in America. It is interesting to compare the opinions of these truly Reformed theologians with the opinions of present day church men in America, whose minds not infrequently appear to have been poured into and hardened in unyielding molds. We are to guard against the danger of posing as protagonists of the Reformed faith in our conflict with Modernism, when we may easily be found ignorant of or deny the "Libertas profetandi" which the fathers of the Reformed faith claimed as their own.

In a following article, we wish to point out two principal weaknesses of Modernism, both European and American, which seem to render impossible its system of religious thought, and expose it to the most serious moral and spiritual consequences.

(To be continued.)

BUILDING AN EFFICIENT CHURCH.

By Rev. J. Layton Mauze, D. D.,
Pastor of First Presbyterian Church, Huntington, W. Va.

An Address Delivered at Union Theological Seminary, Richmond, Va., in the Spring of 1926.

We are living in an age and a land whose dominant note is efficiency. For the sake of efficiency, costly machinery installed but a short while ago is sent to the junk-pile to make way for something that will do more or better work in less time and at a lower cost. Enterprising and successful business men have no use for and little patience with either man or machine that does not contribute to economy of operation and to the utmost in output. Andrew Carnegie once stated that the secret of his success lay in his willingness to tear down his good buildings to make room for larger and better ones.

Efficiency is the dominant note in every sphere of our modern life. For an individual or an institution to be regarded as inefficient is for them to lose out in the competition of life. All such are by the ongoing world simply "passed up" and assigned to the discard.

In its methods of work the Church of God must catch step with the spirit of the age. An inefficient church cannot win in a world of efficiency. Antiquated methods and makeshift programs will not command the respect, much less the cooperation and support, of capable men and women who are doing things in a splendid way in other walks of life. The church's inefficiency is responsible in large measure for Christianity being a secondary matter, a mere specific for times of trouble or a sedative for a troublesome conscience, with so many of our influential people. That the church accomplishes what it does in the unbusiness-like way it is managed but proves it is something more than a human institution. But for the pres-

ence and power of God, it would have become insolvent and gone out of business years ago.

The opening years of the twentieth century have been prolific in the birth of great movements. There is need of one more: the Church Efficiency Movement. The church of today confronts a situation more appealing and appalling than any it has ever faced before. Nations, races, organizations, institutions and individuals have flung their doors wide open that it might enter and possess. After trying every other expedient the world now wishes to try Christianity and challenges the church to establish it twenty-four carats pure and one hundred per cent efficient. If it avails itself of this great opportunity to deliver the goods and make conquests for her Lord, the church must use its best minds in the endeavor to set itself to the task in the most approved fashion.

As a worker on the field, I come to report there are evidences the church is fast coming to realize that a vast deal of its energy has been wasted and dissipated, that it cannot possibly hold its own with the world unless it improves its system of doing things, and that it sincerely desires to correct the evils and better conditions. Many of our leaders are looking for ways and means by which they can secure the utmost results with a minimum expenditure of time, effort and money. They purpose the church shall become so thoroughly competent for its work, that it will take rank as one of the most efficient institutions.

During the past twenty-five years I have had some experience in church work. I have done evangelistic work in the mountains, served as pastor in the country, in a small city and in the largest city in the Assembly, and have assisted pastors in series of meetings in churches of all kinds and descriptions. From the experiences and observations of these years, I have learned that to build an efficient church you must have certain things.

A Commanding Location.

The first essential to an efficient church is a commanding location. Too many of our churches have been located by mere

caprice or sentiment. Some influential parties wished the church convenient for them, or some well-intentioned individual donated an undesirable lot, or the fact the church had always been in a certain location has been the determining factor. Seldom is the sanctuary site selected scientifically.

When a capable business man is about to establish a business dependent upon the public patronage, he goes about it in a careful, painstaking way. He first makes a comprehensive survey of the field to ascertain the number of families living within it, its growth for a period of years, the possibilities of development during the near future and the number, character and locations of the establishments of his line now serving the community. He then has a count made of the people passing certain corners. He knows the publicity value of a location and, also, what constitutes an inviting opening. He selects his site intelligently and not by sentiment or accident. With him business is business, and location is the first letter spelling success.

A neighboring pastor about to relocate his church came to me for advice. I later found that although he asked counsel, he really sought confirmation of his decisions. As nothing is so cheap as advice, both to the advisor and the advised, I cheerfully complied with his request. I urged him to do three things: get on a prominent street where the crowds go by, build an auditorium close to the sidewalk level to afford ease of access, and plan a building to care for the future growth. Why he did it I don't know; perhaps it was only the perversity of human nature, but he did not a single thing I suggested. He selected a lot, not on a main thoroughfare, but on a narrow back street where none but those living in the immediate neighborhood ever go; to reach the auditorium you must climb a flight of stairs that suggests Jacob's ladder; and the smallness of the building foredooms the church to a limited growth. The chance to do a fine piece of constructive work was lost through lack of judgment, business sagacity and venturesomeness of faith. And in the history of the church that sort of poor Christian statesmanship has occurred times with-

out number. It requires foresight to choose wisely a church site. The most prominent corner is none too costly for the most humble temple of God. In choosing a location for a church, it is always poor policy to be satisfied with anything short of the best.

Nor should the site be so small as to give the impression the "Father's house of prayer" is being squeezed to death or suffocated by the pressure of commercialism around it. Then, too, if churches are to be "sermons in stones", architecturally and esthetically they need roominess to be seen to the best advantage. Michael Angelo, inspecting the work of a student, wrote across his canvas the word, "Amplius". So might we say of many church lots—more room! In acquiring a church site, certainly sufficient ground should be secured to admit of future expansion.

Physical Equipment.

To build an efficient church there must be the necessary physical equipment. Many ministerial mountains labor and bring forth only a mouse because they have so little with which to work. On the human side, church efficiency is largely a matter of equipment. The Israelites may have made bricks in Egypt without straw, but Presbyterian preachers in America cannot build efficient churches without tools. It is poor business to put into the hands of a skilled mechanic a screw-driver, a hammer and some scraps of material and expect him to build a Packard car. Grace covers a multitude of sins, but it is not broad enough nor thick enough to hide the wizen soul of the church membership who require such service of their pastor. They know how indispensible is equipment in business and the professions, and they spare nothing to secure it. There cannot be a double standard of efficiency, one for business and another for the church. Just any sort of equipment will not do for the one any more than for the other. The tools with which one works have a pronounced effect on the methods used and the results obtained. They are

also an index to the character, foresight and resourcefulness of the worker.

There was a day when the church could do, and did do, effective work with only one room. That one room served every purpose, and from those churches came spiritual giants. But that was the day of the ox cart, and tallow candle and home spun. In this day of electricity and other modern conveniences, no one would think of adherring to those obsolete practices of our grandfathers. And in our church life. we must take things as they are. We must keep step with the march of progress. The church building of yesterday can no more meet the religious needs of today than could the ox cart meet the present day transportation demands.

To be efficient the church building must be commensurate with the type of homes it seeks to serve. Anything less is virtually a declaration to the community that religion is relatively of little importance. Not so was it regarded in Bible times. According to the Divine plan, the temple was of superlative beauty and most elaborate in its appointments. The church building should be the embodiment to the community of the presence of the great and gracious God.

We American Protestants, especially of the South, have suffered ourselves to lie in the lap of architectural Delilahs who have shorn us of our ecclesiastical strength in building for us churches void of the sacred atmosphere. The classical type of architecture has nothing about it to suggest a place of worship. But for the name blazened on the front one would never suspect some of these buildings to be other than courthouses or public libraries. Then, there are some colonial church edifices so severe in lines as to be almost forbidden. In his "End of an Era" John S. Wise has some interesting things to say of his student days in Lexington, Va. He says the front of the Presbyterian Church there always reminded him of a dog's nose—prominent but cold!

Too often the interior of our structures are as unchurchly as the exterior. In them there is an absence of the worshipful. Our lust for freedom and democracy has fostered on us

the "hall" idea. And halls rather than sanctuaries they are. There is lacking in them the element that creates the worshipful spirit. In them the preliminary service must needs do what the building and furnishings ought to produce. There should be that in every church auditorium, howsoever small or modest, which suggests the presence of God and inspires awe and reverence.

In the matter of church furnishings, some churches still practice the Inquisition. They seem to think a church pew is intended to make the worshippers as uncomfortable as possible. I never could understand how making people physically miserable was an aid to grace. I doubt if the tortures of the church pew have ever contributed anything to the salvation and sanctification of the souls of men. Do not think I am advocating a Morris-chair type of piety in which a

> "Soul would *sit* and sing
> Itself away to everlasting bliss."

I am not. I only ask that God's children be given a comfortable seat in their Father's house. Otherwise, do not scold them too severely if they prefer a seat elsewhere.

Some church people seem to have the idea a church is a depository for their worn out, dilapidated furniture for which they have so much attachment! That old junk has blocked the way to heaven for many a donor and cheapened religion in the thought of a countless number of people.

I should like to say something about the equipment of the pastor's study and the church office, but that is a story in itself. The same is true of the equipment for the work of the various organizations in the church. Of these you have learned from Professor Thompson. Suffice it for me to say the equipment for the church school should be so up-to-date that it will not suffer in the mind of the child who instinctively compares it with that of the public school. Our faithful church workers deserve the best facilities for efficiency money can provide. They have a right to expect the church to match their self-sacrificing service by furnishing them adequate equipment for

their work. The equipment may be plain, but it should never be shoddy or ugly. The irreducible minimum should be comfort, convenience, usability and attractiveness. The wriggly, wrickety and unsightly will inevitably offend our good taste and damage our religious life. You cannot divorce efficiency from equipment.

Organization.

In building an efficient church, great skill must be shown in the organization and direction of the church forces. Back of every great church, as of every conquering army, there will be found some individual who is an able organizer and forceful executive. No church, be it large or small, can attain its maximum of power and service until it is thoroughly organized and wisely managed.

Our Lord realized the value of organization. The universe is fashioned and governed on the basis of organization and purpose. When on earth, Christ placed His seal upon organization by organizing the twelve, the seventy and the multitude whom He fed.

Organization is a science. On this vast and important subject we can do no more than touch on a few of the most essential features.

First, it should have a definite objective and a well-defined plan or program for reaching it. Only that activity with a purpose brings real returns. A man may spend his time and strength carrying bricks back and forth across a street, but at the end of the day he has accomplished no practical ends. Suppose he carry those bricks across the street and build them into a wall, then his wisdom and toil are justified. A great deal of the church's energy is wasted for the lack of a clearly defined goal and a mapped-out path for reaching it. This need has been provided for the churches of our Assembly in the Presbyterian Progressive Program which embraces the whole work of the church for the whole year. In this Program, specific goals are set and the means of achieving them suggested.

The organization should also be all-inclusive of the membership of the church. It should be so comprehensive as to enlist and utilize every individual member in the worship of the church and service of the Kingdom.

The more simple the organization the better. Too much organization is apt to prove as disastrous as no organization. The intricacies and confusion of over-organization will drive a pastor mad and turn his church over into the hands of Satan.

The organization should be officered by the most capable people you can command. It requires something more than piety to run a church. Christian people, especially Scotch-Irish Presbyterians, are sometimes an "honory" and contrary lot. If you get anything out of them in cooperation and service, they have to be kept under the leadership of one with a daring soul and a strong hand. The pastor, who officers his organizations with people of consecration but little native capacity, and then expects to build an efficient church, is presuming on the mercy of God. In an efficient organization, the head of the institution delegates certain responsibilities to heads of departments and then holds them strictly accountable for results. If those departmental heads be worthy of their positions, they demand freedom of action, and, so long as they keep within certain acknowledged bounds, they will brook no interference. The pastor should studiously avoid meddling with the work assigned to others. His business is to inspire and encourage others to faithful effort and to require results at their hands.

The principle of simplicity involves the practice of central control. Delegated responsibility presupposes a central head. In the organization of a church, this head naturally should be the pastor. In him the whole work of the church centers. From him as a central point, the church should organize down through all its several branches and varied activities. Centralization eliminates friction, duplication and haphazardness. Centralization also secures unity of plan and purpose. Each department should be organized along the same general lines, having the same committees, and all so co-ordinated as not to

interfere with or nullify the activities one of another. Any part of the whole that separates itself from the rest, or becomes a rival to or a substitute for the church, is a menace and should speedily be changed or chloroformed.

Happy is the pastor who has as his lieutenant a business man with the ability and consecration to take over the organization end of his church, thereby relieving the pastor from the burden of serving tables.

Passion for Service.

Again, to build an efficient church you must create in it a passion for service. Paul tells the Ephesians that the Ascended Christ gave gifts to His Church, "for the perfecting of the saints, *unto the work of ministering*". (Eph. 4:12.) The church is in itself not an end, but only a means to an end. The perfecting of the saints is that they may minister to others. The field is the world and the church is Christ's force for its conquest. Only as the church functions in service will His kingdom come and His will be done on earth as in heaven.

The measure of a church's success is not its intake, but the output; not the good things it enjoys, but the amount of good it does; not what it gets, but what it gives. The church's outreach must be as long and as strong as its upreach. Like its blessed Head, the church is in the world not to be ministered unto but to minister, and to give its life for the world's redemption.

"Do something," said an old preacher while ordaining a young man to the ministry. That charge is a good one for the church. I very much admire the spirit of the judge in a mountain section of Georgia. While not versed in the law, he had an abundance of common sense and determination. A witness was brought before him in a chair with a shawl around him. The judge ordered the witness to hold up his right hand and be sworn. The man said, "Judge, my right hand is paralyzed." The judge said, "Hold up your left hand." But the witness replied, "My left arm is off." Then said the judge,

"Hold up your leg." But the witness replied, "Both my legs were shot off in the war." Completely exasperated, the judge shouted, "Well, then, stand on your head; you have got to hold up something in this court." "Do something!" That is the idea. The reason some churches suffer from spiritual indigestion is that they are overfed and underworked. High living and lack of exercise will kill anybody. Henry Ford said recently, "Acquisition is a dead coal; distribution is a living flame."

The church should not attempt to do everything, but should seek to secure for men satisfaction for their physical, intellectual, social and spiritual needs that, like Christ, they may "grow in wisdom and stature, and in favor with God and man." In the development of the fourfold life of men, the church must acknowledge and perform its duty in all these respects to its entire membership. To do these things efficiently, the church must believe something, and be something, and do something. It must be great in creed, in character, and in conduct.

In this age of scepticism, no church can move forward on a negation. The pulpit that preaches doubts but proclaims its own death. The church that ceases to be dogmatic in its utterances on religion has lost its note of authority, and can no longer command obedience or even retain interest. There is no room in this broad world for a church that does not believe something. And when a church that bears the name of Christ surrenders its hold on the fundamentals of Christianity, it puts itself out of business. Fraternal orders and civic clubs have more power for good than such a savorless institution.

The efficient church must *BE* as much as it believes. It cannot be long on profession and short on practice. Its character and conduct must tally with its creed. Its apostolic faith must evidence itself in apostolic living. The only Bible the world reads is the church, and church members must in their lives translate the gospel into a dialect of works, which the common people can understand. This will win when all else has failed.

The efficient church cannot remain in the trenches. It must move out on the field of battle and put itself into the thick of the fight. It makes itself felt for moral reform, industrial co-operation, social justice, international peace and philanthropic welfare. Always and everywhere, it is a light to guide, salt to preserve and leaven to work. It says to all, "I am among you as one that serves." It champions the cause of the oppressed. It houses the homeless, protects the orphaned, heals the sick and lifts up the fallen. It is fired by the spirit of John Calvin's seal: an outstretched hand bearing a flaming heart.

Supernatural Power.

Finally I would say, an efficient church is one endowed with the Spirit of God. Even our Lord dared not enter upon His public ministry without the anointing for service. Before He went away from His infant church, He commanded His disciples to tarry in Jerusalem until they had received the promise of the Father. Surely, if He and they were not equal to the work of the Kingdom without the presence and power of the Spirit, no church today can succeed without Him. The task is so stupendous and the difficulties are so many that no church can win in its own strength. Location, physical equipment, organization and abounding activity all combined will fail unless reinforced by the power of God through the Spirit's indwelling. "And to the angel of the church at Laodicea write: Because thou sayest, I am rich, and have gotten riches, and have need of nothing; and knowest not that thou art the wretched one and miserable and poor and blind and naked: I counsel thee to buy of me gold refined by fire, that thou mayest become rich; and white garments, that thou mayest clothe thyself, and that the shame of thy nakedness be not made manifest; and eyesalve to anoint thine eyes, that thou mayest see. Behold I stand at the door and knock." (Rev. 3:14f.)

The mission of the church is unlike that of any other in-

stitution and can be performed only as God and His Church are joined together. An efficient church is built "not by might, nor by power, but by My Spirit, saith the Lord." To the greatest church as to the weakest, Christ continues to say, "Ye shall receive power, *after that* the Holy Ghost is come upon you." And not till He comes, can any church be a real witness for Him at home or abroad.

Luke tells us that on the day of Pentecost "suddenly there came from heaven a sound as of the rushing of a mighty wind. And they were all filled with the Holy Spirit, and began to speak with other tongues. And when this sound was heard, the multitude came together." (Acts 2:1-6.) A Spirit-possessed church always creates a sensation in a community. It stirs the stagnant masses and attracts them to her ways. For that experience, the church must climb the stairs of consecration to the upper room of believing and importunate prayer. Prayer is the pathway to spiritual power. A praying church is a prevailing church. The bent knee is heaven's key.

THE CHALLENGE OF YOUTH.

By Leon C. Palmer, *Sewanee, Tennessee,*
Field Secretary, Brotherhood of St. Andrew.

Youth today is challenging the Church; and upon how we as Churches and as individuals meet that challenge depends, humanly speaking, the future of youth and the future of the Church. And this challenge of youth is a fivefold challenge.

I. Sympathetic Understanding.

It is a challenge, first of all, for sympathetic understanding and appreciation. Youth is the most misunderstood period of life. Criticism of youth is no new thing. Plato, over two

thousand years ago, said: "Of all savage animals the boy is the savagest." One of Shakespeare's characters said: "I would that there were no age between twelve and twenty, or that youth would sleep out that period." Carlyle expressed the opinion that a boy at this age should be kept in a barrel and fed through the bunghole; and a more recent writer has compared the modern "flapper" to a bungalow—"painted in front, shingled behind, and empty in the attic." Nobody understands youth; he does not even understand himself. Indeed, the general attitude of the adult section of the Church toward youth has been, "Childhood I know and manhood I know, but who, or what, art thou?"

And because youth is so often misunderstood it is also the most neglected period of life. To a large extent our Church services—hymns, prayers, sermons—are prepared by adults for adults; and too often our Sunday School exercises have been childish in character. We give the boy his choice between singing with his grandfather, "O land of rest, for thee I sigh", or singing with his "kid" sister, "I want to be a sunbeam for Jesus". He doesn't sigh for rest and he doesn't want to be a sunbeam, and he is too honest to pretend—consequently, he drops out.

Youth is also the most critical period of life. The battle of life is fought and won or lost in youth.

In youth we find the maximum of criminality. Sixty-eight per cent of all criminals committed their first offense against the law before they were fifteen years of age. Seventy-five per cent of all crimes today (according to Judge Cropsey, of the New York Supreme Court) are committed by boys between the ages of fifteen and twenty-five. It is said that the maximum age for malicious mischief is fourteen, for petty larceny fifteen, for crimes against property sixteen, and for fornication seventeen. The boy has the powers and passions and temptations of an adult, with the experience and judgment and self-control of a child.

But adolescence is also the period of maximum spirituality, *i. e.*, of spontaneous religious awakenings. Seventy-one per

cent of all Christians were converted or had their decisive religious awakening between the ages of twelve and twenty, and only four per cent after the age of twenty-five. Forty per cent of the Carnegie medals for unusual heroism, it is said, are won by boys and girls in their teens. Ninety per cent of all foreign missionaries received their missionary vision while still in their teens.

The boy is standing at the cross-roads of life; which way will he turn? His destiny for time and eternity hangs trembling in the balance, and a mere touch will turn it this way or that.

II. Adequate Leadership.

But youth makes another demand upon us; in addition to sympathetic understanding youth asks from us adequate leadership. After all, the real problem is not a boy-problem, but a leader-problem.

For the successful leadership of boys (with whom this paper is chiefly concerned), three qualities, in addition to Christian character, are essential.

First, it must be a *virile* leadership; not feminine, not effeminate. A woman may teach a boy, but she cannot, in the fullest sense, lead him. A woman may tell him what it means to be a Christian man—but she cannot show him. And the boy is "from Missouri"—he wants to be shown.

Second, the leader of boys must be *enthusiastic.* Youth is naturally enthusiastic, and a person lacking in enthusiasm will find it difficult to secure their following. It would be like asking an ox-cart to lead a procession of automobiles.

One other thing—the leader must be *prepared.* Boys are quick to "catch on" if the leader does not understand his business and know what he is doing. He must have a program and know how to use it. It may be true that "leaders are born, not made"—but they are not born *leaders;* they are simply born with the power to make themselves leaders.

III. Suitable Instruction.

The third thing of which youth stands in need is suitable instruction. It is simply not true that boys do not want or are not interested in definite Christian teaching. They do want it; and they will respond to it, if it is the right sort and given in the right way. If they do not respond to it, it is either because it is not the right teaching or because it is not given in the right way. The boy's appetite is all right, and if he does not relish the meal it means either poor food or poor cooking!

There are three kinds of teaching which do not fit the boy and to which he will not respond: (1) Teaching that is abstract, speculative, and unrelated to life-problems. (2) Teaching that is couched in conventional terms which are so technical or figurative that (whatever they may have meant to our grandfathers or even to us) they do not really mean anything definite to him. (3) Teaching that is based solely on authority, *i. e.*, merely on the *ipse dixit* of somebody or something.

And there are three kinds of instruction which he does need and to which he will respond, if rightly presented.

(1) Fundamental Christian truths, if put in a way that he can understand and assimilate them. Our Lord taught the people, not in the sacred Hebrew but in the common Aramaic. The New Testament was written, not in the classic Greek of the fifth century B. C. but in the *"koine"*—the everyday speech of the common people. And if we would teach the youth of today we must give our message, not in the technical terminology of sacred theology, but in the simple and familiar language of everyday life and present day thought-forms. The great truths of the Christian gospel must be presented in such a way that the boy can understand them. He may not comprehend them, but he must at least apprehend them. They must fit in with the rest of his knowledge, supplementing and transcending it, perhaps, but not contradicting it. The truths of religion may not be discoverable by reason, but they must not be contrary to reason.

In its conflict with the paganism of the Roman Empire, Christianity boldly claimed to be not less but more rational than these rival systems. And it must stand on that same platform in dealing with the paganism of the present day. *The most serious mistake that we could make, in the teaching of religion to youth, is to let them feel that they must choose between science and religion.* Whenever we let ourselves be driven into that position, we have already lost the battle.

Youth is prone to ask questions and to doubt. And these questions and doubts of youth, if rightly met, will prove but the gateway into a fuller and larger and firmer faith. Doubt will be but the passage-way from blind credulity to reasoned conviction.

There is only one thing worse than neglecting the doubts of youth, and that is to deal harshly and unsympathetically with them—to be shocked at the doubter. Rebuke and criticism accomplish nothing. Far better is our Lord's way. When Thomas, the stubborn skeptic, refused to believe in the resurrection upon the say-so of others, our Lord did not appeal to Scriptural infallibility or apostolic authority, but lovingly and sympathetically gave him the kind of proof that he demanded.

The boy has a right to ask questions, and he has a right to expect us to answer him—conclusively if we can, but fairly, frankly, courteously, in any event.

The Advanced Junior Program of the Brotherhood of St. Andrew has been prepared with a view, among other things, of giving to the boy such a simple, clear, constructive presentation of fundamental Christian truths as will go far toward forestalling these intellectual difficulties of youth, or answering these questions when they do come up.

(2) There is a second kind of knowledge that the boy needs, and that is a knowledge of himself, especially of the powers, responsibilities, dangers, and ideals related to the sex-life. It is the sacred prerogative of the father to impart this knowledge; no one else can do it so well. But few fathers discharge this responsibility, and it may fall to the leader of the boys' group (whether Sunday-school teacher or someone else) to re-

pair this serious omission, as far as it may be possible. It is indeed regrettable that so many fathers shirk this duty and leave their sons to get knowledge from the ignorant and ideals from the degraded. The leader of boys can sometimes help fathers by recommending books that will assist them at this point—such as Galloway's "Father and Boy" or Hall's "From Youth Into Manhood" (both published by the Association Press, New York).

(3) The third kind of instruction that should be given to the boy from a Christian standpoint is instruction and suggestions in the choice of a vocation. President Eliot says that the "career-motive"—the principle on which we choose and pursue our several vocations—has in it greater ethical and educational content than any other motive.

Boys need help at this point. They need both instruction and ideals. They should learn to apply to this great question four tests—the four bases for choice of life-vocation, namely: "What do I like best?" "What am I, either by natural ability or present training, best fitted for?" "What has the best prospects of advancement?" and last of all and greatest of all, "What will afford me the best opportunity for Christian service—where can I best serve Christ?"

IV. Worthy Ideals.

The fourth thing for which youth challenges us is for worthy ideals. Youth is the ideal-forming time of life, and, after all, it is our ideals even more than our knowledge that shape our destiny.

Ideals are the patterns of the soul. They are the blue-prints for building character. Emerson truly said, "The most fundamental law in character-building is, That which we habitually admire we unconsciously become." Hawthorne put this same truth into story-form in his tale of "The Great Stone Face"; and St. Paul summed it up, in its highest application, in the words: "For we all, with unveiled face beholding as in a mirror the glory of the Lord, are changed into the same image."

We need to give the boy ideals of character. Much current literature is sadly deficient or positively vicious at this point. Either sensual pleasure or material success is held up as the *summum bonum*. High character, as an end in itself, is rarely referred to.

The boy needs also the ideal of a normal, well-balanced, symmetrical development of the entire personality. The highest example of this ideal is found in the personality of our Lord, and the most perfect expression of the principle is found in the familiar verse: "And Jesus grew in wisdom and in stature and in favor with God and man." (St. Luke 2:52.)

The boy needs also the ideal of a worth-while purpose in life. What is life for? Should our goal be "success" or "service"? We must lead the boy to accept "service" as the highest ideal of life-purpose. We must show him that in the last analysis "a man's life consisteth not in the abundance of the things which he possesseth", but in what he does with his possessions; that the true measure of a man is not his *income* but his *outgo*.

And whence shall the boy get these ideals? There are three main sources of ideals; and the first and greatest of these is personality. Character is caught more than it is taught; and the first rule for the teacher is, "Be what you would have your pupils become." The contagion of character, the impact of personality, is the first and greatest factor in the development of ideals. What the teacher gives the pupil is just what he is himself—very little more and very little less.

The second source for ideals is reading; and in this matter today we face a serious problem. It is not too much to say that the larger part of the popular reading of the day, both novels and magazines, tends to lower rather than to raise ideals. We greatly need some concerted and effective effort to supply our young people with clean and wholesome reading. There ought to be systematic effort on the part of workers with young people to promote the circulation of such periodicals as The Youth's Companion and The American Magazine.

A third source of material for building ideals is found in

the movies. This has already become one of the leading industries of the country, with daily admissions estimated at 15,000,000 persons. Eye-gate opens more widely on the soul than ear-gate, pictures are more impressive than words, and moving pictures more life-like than painted canvas. It is undoubtedly true today that next to the home and the public school the movies are the most powerful influence in building ideals, good or bad.

V. Training in Service.

But there is one other and final demand that youth makes upon us, one other great need which we must meet. In addition to giving them sympathetic understanding and adequate leadership and suitable instruction and worthy ideals, we must also provide them with training in service. Here is the final test of our work; here is the true fruition of religious education.

One weakness of the Church today is that it is full of good people who are good for nothing; people to whom religion is but a celestial life-insurance policy, with premiums payable here and dividends collectible hereafter; people who have never heard the word of our Lord, "To every man his work."

We hear much of the problem of "reaching the unreached", but that is not the real problem of the Church—that is simply our task. Our "problem" is *employing the unemployed*—mobilizing the entire working force of the Church so that the parish will no longer be a field for work but a force at work. And when we have done this, there will soon be no "unreached" left to reach.

The educational ideal of the Church should be that expressed in the motto over the portals of the Woman's College in Montgomery, Ala.—"Enter to grow in wisdom; go forth to apply wisdom in service."

And to truly train *in* service requires an organization in which to serve. Instruction is not sufficient; theory will not answer. There is a story of a young man who took a corre-

spondence school course in swimming, graduated with honors, received his diploma, and drowned the first time he went into the water.

The boys' Sunday-School class affords a splendid opportunity for training in service, but as ordinarily conducted it is not sufficient by itself. The Young People's Society has its place, but it also has its weaknesses; so also do various other specific organizations for boys.

The boy needs a simple, flexible, permanent organization, for boys only, distinctly and frankly religious without attempting to camouflage or sugar-coat it, training consciously and constantly for specifically religious service, in which service is central, definite, and practical. The Brotherhood of St. Andrew is an example of this type of organization—an organization of boys, by boys, for boys, for the specific purpose of *personal service for Christ;* challenging the boy with the most difficult task in the world—the task of personal evangelism, of winning boys one by one to Jesus Christ, through prayer and personal work. And the difficulty of the task is the strength of the Brotherhood. It is easy to enlist boys in a difficult task; it is difficult to interest them in an easy task.

But to make any organization for boys successful there must be real leadership—consecrated, competent, persevering. It means, many times, real sacrifice, but it is abundantly worth while. It is a rich investment of life.

Daniel Webster once said: "He who becomes an artist in character building writes poems and paints pictures, not for dusty libraries or quiet galleries but for millenniums of benediction." He said also: "If we work upon marble, it will perish; if we engrave upon brass, time will efface it; if we rear lofty temples, they will crumble into dust. But if we work upon immortal souls, if we imbue them with principles, with the just fear of God and love of fellow man, we are engraving upon those tablets that which will brighten all eternity."

A little child with his mother was watching the sunset. He said, "Mama, when I go to Heaven will the Lord Jesus let me help Him paint the sunset?" What a beautiful wish—to

want to help the Lord Jesus paint the sunset! But let us remember that to us as workers with boys, as trainers of the future leadership of the Church, there is given an infinitely nobler and grander task. For unto us it is given, not to paint the changing colors of the clouds, which are but for a moment and then vanish away, but through God's grace our task is to imprint on immortal souls the image and likeness of Jesus Christ.

THE UNION SEMINARY REVIEW

EDITORIAL STAFF

EUGENE C. CALDWELL, D. D., Editor-in-Chief; HOLMES ROLSTON, JR., and JAMES MILTON MCKNIGHT, Associate Editors; T. K. MORRISON, Missionary Editor; ERNEST TRICE THOMPSON, D. D., Book Editor; EDWARD MACK, D. D., and W. TALIAFERRO THOMPSON, D. D., Review Editors.

LESLIE H. PATTERSON, *Business Manager.*

W. H. MCCORKLE, *Asst. Business Manager.*

Subscription, $1.50 a year in advance; foreign, $1.75; single copy, 40 cents.

Entered at the Post-Office at Richmond, Va., as second-class mail matter. Published quarterly during the year—October, January, April, July—by the professors and students of Union Theological Seminary in Virginia in the interests of the whole Southern Presbyterian Church.

Change of address, discontinuance, or failure to receive THE REVIEW promptly and regularly, should be reported to the Business Manager.

Each contributor is solely responsible for the views expressed in his article.

BOOK REVIEW DEPARTMENT

PROFESSOR ERNEST TRICE THOMPSON, D. D.,
Union Theological Seminary, Richmond, Va.
BOOK EDITOR

BOOK REVIEW STAFF

PROFESSOR THOS. W. CURRIE, D. D.,
Austin Theological Seminary, Austin, Texas.

PROFESSOR ARTHUR G. JONES, D. D.,
Austin Theological Seminary, Austin, Texas.

PROFESSOR JAMES B. GREEN, D. D.,
Columbia Theological Seminary, Columbia, S. C.

PROFESSOR RICHARD T. GILLESPIE, D. D.,
Columbia Theological Seminary, Columbia, S. C.

PROFESSOR WALTER L. LINGLE, D. D.,
Assembly's Training School, Richmond, Va.

REV. WM. M. ANDERSON, D. D.,
Dallas, Texas.

REV. G. F. BELL, D. D.,
Charlotte, N. C.

REV. R. F. CAMPBELL, D. D.,
Asheville, N. C.

REV. A. F. CARR, D. D.,
Savannah, Ga.

REV. W. L. CARSON, D. D.,
Richmond, Va.

REV. C. V. CRABB, B. D.,
Clarksdale, Miss.

REV. J. R. CUNNINGHAM,
Gainesville, Fla.

PROFESSOR CHARLES E. DIEHL, D. D.,
Southwestern College, Memphis, Tenn.

REV. H. W. DUBOSE, D. D.,
Spartanburg, S. C.

REV. JOSEPH DUNGLINSON, D. D.,
Danville, Va.

REV. JAMES L. FOWLE,
St. Louis, Mo.

PROFESSOR D. S. GAGE, D. D.,
Westminster College, Fulton, Mo.

REV. A. D. P. GILMOUR, D. D.,
Wilmington, N. C.

REV. J. F. HARDIE, D. D.,
Houston, Texas.

REV. W. E. HILL, D. D.,
Richmond, Va.

PROFESSOR FRAZER HOOD, Ph. D.,
Davidson College, Davidson, N. C.

PROFESSOR DUDLEY JONES, D. D.,
Presbyterian College of South Carolina, Clinton, S. C.

PROFESSOR EDWARD MACK, D. D.,
Union Theological Seminary, Richmond, Va.

PROFESSOR W. TALIAFERRO THOMPSON, D. D.,
Union Theological Seminary, Richmond, Va.

PROFESSOR THORNTON WHALING, D. D.,
Kentucky Theological Seminary, Louisville, Ky.

PROFESSOR ANDREW W. BLACKWOOD, D. D.,
Kentucky Theological Seminary, Louisville, Ky.

PROFESSOR M. RYERSON TURNBULL, D. D.,
Assembly's Training School, Richmond, Va.

REV. CHARLES L. KING, D. D.,
Richmond, Va.

PROFESSOR GEORGE LANG, D. D.,
University of Alabama, University, Ala.

REV. R. A. LAPSLEY, JR., D. D.,
Columbia, S. C.

REV. J. S. LYONS, D. D.,
Atlanta, Ga.

PROFESSOR J. B. MASSEY, D. D.,
Hampden-Sidney College, Hampden-Sidney, Va.

REV. D. P. MCGEACHY, D. D.,
Decatur, Ga.

REV. DUNBAR H. OGDEN, D. D.,
Mobile, Ala.

REV. H. B. SEARIGHT,
Washington, N. C.

REV. J. C. SILER, D. D.,
Fishersville, Va.

REV. ERNEST THOMPSON, D. D.,
Charleston, W. Va.

REV. H. H. THOMPSON, D. D.,
Baton Rouge, La.

PROFESSOR R. K. TIMMONS, D. D.,
Arkansas College, Batesville, Ark.

REV. H. S. TURNER, D. D.,
Staunton, Va.

REV. JAMES I. VANCE, D. D.,
Nashville, Tenn.

REV. J. G. VENABLE, D. D.,
Chattanooga, Tenn.

PHILOSOPHY.

THE STORY OF PHILOSOPHY: THE LIVES AND OPINIONS OF THE GREAT PHILOSOPHERS. *By Will Durant, Ph. D.* Simon & Schuster, New York. 1926. Pp. 586. $5.

This is an exceptionally readable book. It is also an exceptionally informing book—about great philosophers and their systems. It is for these reasons in part, and, in part, because of errors tucked here and there into the criticisms, a very dangerous book for the indiscriminate reader.

Take these lines from the account of Plato, p. 49: "Morality, said Jesus, is kindness to the weak; morality, said Nietzsche, is the bravery of the strong; morality, says Plato, is the effective harmony of the whole. Probably all these doctrines must be combined to find a perfect ethic; but who can doubt which of the elements is fundamental." His evident implication is, as the context makes clear, that Plato's teaching is fundamental. One wonders where the author got his conception of the ethic of Jesus, whether he did not get it from the caricature made by Nietzsche of the ethical teaching of Jesus. Certainly Dr. Durant's words shows little acquaintance with the Sermon on the Mount, or other ethical teaching of the Lord Jesus Christ, in any tolerable fulness.

Take another comparison of ethical systems: "Ultimately there are but three systems of ethics, three conceptions of the ideal character and the moral life. One is that if Buddha and Jesus, which stresses the feminine virtues, considers all men to be equally precious, resists evil only by returning good, identifies virtue with love, and inclines in politics to unlimited democracy. Another is the ethic of Machiavelli and Nietzsche, which stresses the masculine virtues, accepts the inequality of men, relishes risks of combat and conquest and rule, identifies virtue with power, and exalts an hereditary aristocracy. A third, the ethic of Socrates, Plato, and Aristotle, denies the universal applicability of either the feminine or the masculine virtues; considers that only the informed and mature mind can judge, according to diverse circumstances, when love should rule and when power; identifies virtue, therefore, with intelligence; and advocates a varying mixture of aristocracy in government. It is the distinction of Spinoza that his ethic unconsciously reconciles these apparently hostile philosophies, weaves them into a harmonious unit, and gives us in consequence a system of morals which is the supreme achievement of modern thought."

Here we have a most imperfect grasp of the ethic of our Lord, owing to shallowness or impotence, or malice; and yet he writes of

it with an apparent ease which may easily dupe the unwary reader; and we have him tumbling to Spinoza as the grandmaster of ethical teaching, reconciling the irreconcilable if that be a mark of greatness. His homage to Spinozism, though fashionable enough, betrays a vast appetite for incompatibles.

One may judge a barrel of apples without biting each one of them. This volume has much value; but should be read only with care.

THOS. CARY JOHNSON.

Union Theological Seminary, Richmond, Va.

THE UNITY OF FAITH AND KNOWLEDGE. *By John A. W. Haas, President of Muhlenburg College.* The Macmillan Co., New York City. Pp. 251. $2.

This volume aims to establish the synthetic unity of religion by showing that every department of human thought lends evidence to a faith in personality. "The claim of this treatment is that the personalistic philosophy of Christian Theism furnishes ways and means of retaining the faith and remaining open to any true advance of thought. It offers a balanced position in which one does not have to espouse ignorance to remain religious nor reject religion to maintain truth and freedom." The method employed is to canvass the central philosophical problems in physics, chemistry, geology, biology, physiology, logic, ethics, and esthetics. Each of these implies or affords ground for belief in personality which in religion is made complete and final in the person of Jesus Christ.

The book has good bibliography. The author is a veteran teacher and a leading educator.

DUDLEY JONES.

Presbyterian College of South Carolina, Clinton, S. C.

HOW TO UNDERSTAND PHILOSOPHY—FROM SOCRATES TO BERGSON. *By A. E. Baker.* George H. Doran Co., New York. Pp. 231. (A brief but clear survey of leading systems and philosophers—conservative in point of view, temperate in estimate, competent in scholarship.)

THE BIBLE.

HOW TO KNOW THE BIBLE. *By George Hodges, Late Dean of the Episcopal Theological School, Cambridge.* Bobbs-Merrill, Indianapolis. Pp. 360. $2.50. (An attempt to popularize the "accepted results" of the higher criticism.)

THE UNKNOWN BIBLE. *By Conrad Henry Moehlman, of Rochester Theological Seminary.* George H. Doran Co., New York. Pp. 271. $2. (The Bible not inerrant; it is a record of struggle toward God, the history of the development of religious personality.)

THE BOOK NOBODY KNOWS. *By Bruce Barton.* Bobbs-Merrill, Indianapolis, Ind. Pp. 306. $2.50. (Superficial and unsatisfactory, but phrased in the informal, interesting magazine style which largely accounts for the author's vogue.)

THE GROWTH AND CONTENTS OF THE OLD TESTAMENT. *By the late Professor Charles Foster Kent.* Charles Scribner's Sons, New York. Pp. 294. $2.75. (A popularization of the author's arbitrary and radical theories of the Old Testament.)

THE OLD TESTAMENT AND AFTER. *By Claude G. Montefiore.* The Macmillan Co., New York. Pp. 601. 7/6 net. (The most readable statement of the principles and attitude of Modern Judaism.)

A CENTURY OF EXCAVATION IN PALESTINE. *By R. A. S. MacAlister.* Fleming H. Revell Co., New York. Pp. 335. $3.50. (A narrative of the romantic progress of Palestinian exploration in modern times. A rich and welcome addition to our store of Biblical information.)

"THE FORMATION OF THE NEW TESTAMENT." *By Edgar J. Goodspeed.* The University of Chicago Press, Chicago. 210 pages. $1.50 net.

"The Formation of the New Testament" is a study, not of the origin of the separate books now comprising our New Testament, but of the process by which these books were assembled into one volume and accepted by the Church as authoritative and inspired.

The first collection of New Testament books was made, Dr. Goodspeed thinks, at Ephesus about 90, and contained ten Pauline Epistles: Romans, 1 and 2 Corinthians, Galatians, Ephesians, Colossians, Philippians, Philemon, 1 and 2 Thessalonians. The second collection was made also at Ephesus, about 125, and contained the four Gospels, or rather, "the fourfold Gospel".

About 180 some leaders at Rome used Acts as a link to join together the Gospels and the ten Pauline Epistles, to which they added three more—1 and 2 Timothy and Titus. To these were added 1 and 2 John, Jude, and Revelation. Thus what Dr. Goodspeed calls "the primitive Roman New Testament" contained twenty-two books. Gradually five other books were included—1 and 2 Peter, 3 John, Hebrews,

and James—and by 400 our New Testament of twenty-seven books was complete.

In this number of the REVIEW, Dr. H. C. Vedder, in his able article, "The Origin of the New Testament", controverts some of Dr. Goodspeed's positions. For further discussion we refer the interested reader to Dr. Vedder's article.

EUGENE C. CALDWELL.

Union Theological Seminary, Richmond, Va.

SACRIFICE IN THE OLD TESTAMENT: ITS THEORY AND PRACTICE. *By George Buchanan Gray.* Oxford Press, New York City. 1925. 434 pages.

This is probably the most thorough and the most complete work which has been prepared on this particular theme. The book is, in substance, the lectures delivered by Dr. Gray, as speaker-lecturer, at the University of Oxford, but not prepared for publication before his sudden death in 1922. Friends and associates gathered the materials of the lectures as best they could, with the cooperation of Mrs. Gray, and they issued them under the above title. The arrangement of the material is under the following heads:

(1) The Theory of Sacrifice, including both the materials and the intention in sacrifice; (2) The Altar; (3) The Hebrew Priesthood; (4) The Hebrew Festivals.

Under the last head, the author has given an interesting discussion of the Passover, leading the discussion from the Old Testament over into the New Testament history and literature.

Many readers will not agree with all of Dr. Gray's theories and interpretations, as, for example, that the main element in the purpose of sacrifice is the gift element. His views in the field of radical criticism are too advanced to admit charitable estimate as moderate. But apart from these considerations, the book offers a large and interesting field of study for Bible students who are interested in the origins and foundations of the New Testament faith and redemption.

EDWARD MACK.

Union Theological Seminary, Richmond, Va.

THE RELIGION OF THE PEOPLE OF ISRAEL. *By Dr. Rudolf Kittell, Professor at the University of Leipzig.* The Macmillan Company, New York. 1925. Pp. 229. $1.75.

Some books we read with enthusiastic interest. Others we read with steady trend of duty. And still others make us tired and mad. To this last group belongs Professor Kittell's new book on Israel's Religion. The plan of the book is to prove, or to attempt to prove,

that the origin and explanation of Israel's religion as unfolded in the Old Testament are to be found in a Canaanite background. The first chapter of the book is an effort to present this background from two or three strata of inhabitants preceding the Israelite occupation of Canaan. The author's pet, and necessary, phrases in speaking of those dim days must be, "We may not accurately know," and "Nevertheless it may be taken for granted"—a rather airy foundation for the solid facts of the Mosaic legislation.

In his second chapter the author takes up the religion of the Patriarchs and of Moses. He accredits a diluted, syncretistic monotheism to the Patriarchs; but gives to Moses the credit of a new revelation, the discovery in the desert of a new god, Yahweh; or at least a new name for the "El" of the Patriarchs. Moses is viewed as superior to his legislation, for after him there came a lapse into Canaanitish associations, out of which grew by degrees most of the Mosaic laws. There was, for example, at Shechem a sanctuary where both Canaanites and Israelites worshipped in brotherly fellowship; for one it was "Baalberith", for the other "Elberith", and so forth.

The following chapters present the settlement in Canaan, the conflict "between the two religions" of Canaanite and Israelite, and the resulting changes in Israel's religion, ritual and laws. The last half of the book, written on a higher plane, is given to the Religion of the Prophets.

Kittell represents the moderate German School, after Dillmann and with Sellin, and by utter radicals would be classed as conservative, because he accepts so much of the Old Testament religion as from the Patriarchs and Moses. And so far, so good. But there is the same wild guessing throughout his pages as characterizes all destructive criticism. Those who are interested in the fanciful reaches possible to Wall Street speculative methods as applied to the Old Testament revelation will find interest in this book of Kittell's.

EDWARD MACK.

Union Theological Seminary, Richmond, Va.

THE HISTORY AND LITERATURE OF THE NEW TESTAMENT. *By Henry Thatcher Fowler, Ph. D.* The Macmillan Co., New York. Pp. 443. $2.50.

In a book of 443 closely, compactly and yet clearly printed pages Dr. Fowler discusses in a cold, colorless, concise style the various views on New Testament problems held by the outstanding Bible scholars of today. The book is scholarly, and while the author presents his own views strongly and clearly, he is not at all dogmatic and is careful to state that others hold different views from his. He believes in an inspired New Testament, but he does not believe that inspiration of itself involves absolute and perfect inerrancy. He ac-

cepts the New Testament as reliable and accurate, but believes there are to be found in it a few minor mistakes. For example: the writer of the Fourth Gospel corrects some errors made by the writers of Matthew and Luke; there are contradictions in the accounts of Paul's conversion and also in statements as to Paul's movements immediately after his conversion and other slight mistakes here and there. The most startling thing in the book to the present reviewer is the fact that Dr. Fowler holds that Paul's visit to Jerusalem known as the "Famine" visit (Acts 11:27-30) and the visit known as the "Titus" visit (Gal. 2:1-10), and Paul's visit to Jerusalem to attend the Jerusalem Council (Acts, ch. 15), are all one and the same visit. Having identified these three visits as one and the same, Dr. Fowler finds contradictions in the accounts. Of course he does; but the contradictions are made by Dr. Fowler and not by the writer of Acts. I cannot accept these three visits as contradictory accounts of one and the same visit. By making them three distinct visits we remove all apparent contradictions in the narrative.

It may be of interest to give here a brief summary of Dr. Fowler's views on some New Testament problems. He believes that Paul was beheaded at Rome in 60 A. D., that Philippians is the last letter that Paul wrote, and consequently he does not believe that Paul wrote 1 Timothy, 2 Timothy, and Titus. 2 Peter [he thinks] is written by some one else using the name of Peter some time in the period 90 to 120 A. D. He holds that the Four Gospels are compilations, based on documents secured from first-hand eye-witnesses and are in the main reliable. He believes that the sayings of Jesus were early recorded and compiled by the Jerusalem Christians.

About 62 A. D. the Apostle Matthew [Dr. Fowler thinks] collected in Aramaic the sayings of Jesus current in the Jerusalem church. He calls this collection the Jerusalem Logia or "Q" (German, Quelle, "source"), the symbol used by scholars to indicate the earliest written record of Jesus' sayings. John Mark wrote the Gospel in Rome about 68 A. D., giving the substance of the preaching of Peter. The Gospel according to Matthew, as it now stands in the New Testament, was compiled about 90 A. D. by a Palestinian Jewish Christian by using the Jerusalem Logia and Mark. Four-fifths of Matthew are compiled from the Jerusalem Logia and Mark. Luke wrote his Gospel in 90 A. D. in Asia Minor or Macedonia, and drew his material from the Jerusalem Logia, Mark and other documents. The Fourth Gospel [Dr. Fowler thinks] was written by a Palestinian Jewish Christian about 100 A. D., living at the time in the province of Asia, for the special use of the Christians at Ephesus. He may have drawn his materials from an Aramaic original written by a disciple who had followed Jesus closely from the beginning of His public ministry and put down in writing the sayings of our Lord.

According to Dr. Fowler, the Epistle to the Hebrews was written about 90 A. D. to Gentile Christians in Rome; and Revelation was written by a Jewish Christian named John in 95 A. D. to comfort the Christians in Asia as they faced the Domitian persecutions. He holds that the Apostle Paul would have modified some of his own teachings if he had known better the teachings of Jesus, but those teachings were not recorded until after Paul's death.

We have given only a few of the outstanding positions advanced by Dr. Fowler. We are in disagreement with many of these positions; yet the reading of this able book has been time well spent and I commend it to ministers who are looking for a scholarly, open-minded presentation of New Testament problems as they are understood by the majority of New Testament scholars today.

EUGENE C. CALDWELL.

Union Theological Seminary, Richmond, Va.

JESUS THE NAZARENE: MYTH OR HISTORY. *By Maurice Goguel*, translated by Frederick Stephens. D. Appleton & Co., New York. Pp. 320. $3. (The great French theologian presents the best modern defense of the historicity of Jesus.)

THE JESUS OF OUR FATHERS. *By John W. Good.* The Macmillan Co., New York. Pp. 848. $2.50. (When this comprehensive work appeared in 1923 it received a hearty welcome from thoughtful evangelicals. Now that it is selling at a reprint price less than half the original cost, it is within the reach of all who desire an exhaustive topical study of the Biblical teachings about our Lord.)

THE GOSPEL THAT JESUS PREACHED AND THE GOSPEL FOR TODAY. *By A. T. Cadoux.* The Macmillan Co., New York. Pp. 248. $2. (The author follows the elective system and attempts to show that there is nothing in the teachings of Jesus to warrant our orthodox beliefs about the Atonement and other fundamentals.)

THE ACHIEVEMENT OF THE MASTER. *By Professor Herbert R. Purinton and Sadie Brackett Costello.* Charles Scribner's Sons, New York. Pp. 206. $1.25. (An attractive and instructive study of the life of Jesus, based on the Gospel of Mark, the Sermon on the Mount, and the Epistles of Paul.)

THE IDEALS OF JESUS. *By William Newton Clarke.* Charles Scribner's Sons, New York. Pp. 329. $1.75. (The publishers are to be congratulated for issuing a new edition of Dr. Clarke's classic work on the ruling ideas and aspirations of Jesus.)

THE AIM OF JESUS CHRIST. *By William Forbes Cooley.* The Macmillan Co., New York. Pp. 227. $2. (The conclusions of radical criticism in regard to Christ and His program.)

THE HOLY SPIRIT IN THE GOSPELS. *By J. Ritchie Smith.* The Macmillan Co., New York. Pp. 394. $2.50. (Critical and exegetical studies of every passage in the Gospels relating to the Holy Spirit; thorough, scholarly, conservative.)

THE SPIRIT OF CHRIST: DEVOTIONAL STUDIES IN THE DOCTRINE OF THE HOLY SPIRIT. *By Charles R. Erdman.* George H. Doran Co. Pp. 119. $1.50. (The chief teachings of the New Testament in regard to the Holy Spirit: devotional, expository, scholarly, and practical.)

THE HEIGHTS OF CHRISTIAN LOVE. *By Doremus A. Hayes.* Pp. 228. $1.50. The Abingdon Press, New York. (An interesting exposition of 1. Cor. 13.)

THE APOCRYPHAL NEW TESTAMENT. *By Montague Rhodes James.* The Oxford Press, New York. Pp. 584. $3.50. (The best book for the earnest New Testament student who wishes to make a study of the Apocryphal New Testament.)

SCIENCE.

SCIENCE AS REVELATION. *By John Watson.* The Macmillan Co., New York. 300 pp. $2.25.

The writer of this book is a rabid devotee of modern science, and would erect it into a new religion. A chapter is given to each of the major physical sciences—Astronomy, Geology, Chemistry, Biology, etc.—for the purpose of demonstrating that each of the sciences bears witness to the presence of law, order, and energy throughout the cosmos. This principle of law, order, and energy is identified with God.

While occasionally employing the language of personality, it is evident that Dr. Watson's God is the same as Herbert Spencer's "infinite and eternal energy from which all things proceed", and is essentially impersonal. Religion is enthusiasm and reverence for the cosmic order.

The chapter on Psychology is peculiarly offensive in its crass materialism.

According to Dr. Watson, the cerebral cortex generates psychic energy in much the same way as the liver secretes bile or the endocrine glands produce *hormones.* Emotion, thought, religious instinct and aspirations are the products of this psychic energy.

The *truth* of *science*—the exact sciences—will constitute the religion of the future. Its professors will become the new priesthood; and the various text-books of science will constitute its Bible. Everything of a supernatural or superstitious kind will be excluded. The only features of Christianity retained in this new cult are reverence for the human Jesus, the brotherhood of man, and the fatherhood of God (energy). Needless to say, the author is an evolutionist of the nineteenth century type, and still clings to the discredited dogma of progress. The book is a painful example of the extreme to which the modern mind can go in making an *idol* of mechanistic science. This new religion, which knows no Redeemer, no remission of sins, and no resurrection, is a sorry substitute for our Christian creed with its glorious Gospel of the blessed God. No one having drunk the old wine will care for this fresh and insipid scientific sap.

H. B. SEARIGHT.

Washington, N. C.

A HANDBOOK OF CHRISTIAN PSYCHOLOGY. *By Dr. L. S. Keyser.* Printed by the author. Pp. 30. 35 cents. (Brief but valuable, presenting the psychological data, principles, and presuppositions of the Word of God.)

EVOLUTION FOR JOHN DOE. *By Henshaw Ward.* The Bobbs-Merrill Co., Indianapolis. Pp. 354. $3.50. (Evolution for the common man; presented not only as consistent with the Christian faith, but as vital to the maintenance of it.)

THE MODERN TRIANGLE. *By Professor S. J. Bole.* The Biola Book Room, Los Angeles. Pp. 225. $1.50. (Evolution, higher criticism, and false philosophy form the triangle of error against which the book is aimed.)

HISTORY.

THE MYSTERY—RELIGIONS AND EARLY CHRISTIANITY: A STUDY IN THE RELIGIOUS BACKGROUND OF EARLY CHRISTIANITY. *By S. Angus, Ph. D., D. Lit., D. D.* Charles Scribner's Sons, New York. 1925. 357 pages. $3.50.

During the last thirty years new light has been brought by the labors of Christian scholars from many different sources upon the political, social, linguistic, moral and religious conditions of the peoples living in the Graeco-Roman world of the first century. This new light helps us to understand, interpret and evaluate the New Testament more accurately than ever before. Every minister should have

in his library a volume giving at least the religious outlook and conditions of the time when Christianity began its world-wide mission.

This book by Dr. Angus is such a volume. So far as we know, there is no better book on the religious background of New Testament times. In a fresh and interesting way the author gathers up practically all that is now known on this subject. He seems to be familiar with the vast literature on the subject. It takes no less than thirty-five pages of his book to list the books to which he refers.

We rejoice to know that after a long and profound study of the other so-called religions of the first century, Dr. Angus boldly maintains the divine origin, supernatural character and unique revelation of Christianity.

EUGENE C. CALDWELL.

Union Theological Seminary, Richmond, Va.

THE REFORMATION IN ITS LITERATURE. *By Alexander Smellie.* Published by Andrew Melrose, London, October, 1925.

Dr. Smellie touches the Reformation with the pen of an artist and the imagination of a poet. He makes the old names and the books we thought musty, glow with a rich freshness and vigor. There is not a dull paragraph in the book. A valuable contribution by a Scotch scholar that will do much to make the Protestant heritage again a living possession of the minister and the membership. Of course his book will raise questions on which the reader will take issue: Was Pascal really a reformer? Is the synergism of Melanchton acceptable to the Calvinist? Or the classification of Melanchthon's doctrine of the Supper as Calvinistic acceptable to the Lutheran?

We heartily commend the book as stimulating and suggestive. We earnestly hope that it will help to bring back a study of the literature of the reformation, and a richer appreciation thereof in the light of the sympathetic human elements that gleam through them. There can be no more worthwhile journey for the youth of today than back through the corridors of time to the writings of the young men of the sixteenth century—the Loci Communes written by a youth of twenty-four, the Institutes by a young scholar of twenty-six, and the Heidelberg Catechism from the hands of men under thirty—with the romanticism of youth still shining through it. "There are virtue and spiritual power in the Heidelberg Catechism still. It is like the hills, which do not lose their grandeur, though the eyes see them every day; or like the sunset which has been building in the sky it towers and palaces since the world began; or like the faces of the children which are always satisfying and sweet."

W. C. ROBINSON.

Columbia Theological Seminary, Columbia, S. C.

THE STORY OF METHODISM. *By Halford E. Luccock and Paul Hutchinson.* The Methodist Book Concern. Pp. 508. $4.

The Story of Methodism, we predict, will be widely read by the Methodists, both laymen and ministers, and enjoyed. It should also be widely read by Presbyterians, for it is an ideal book to introduce us to the history and ideals of our great sister denomination. It traces the history of Methodism from the days of Wesley to the present, emphasizing only those things which are important, making the story live, being written with all the freshness and human interest of a novel. In addition, the book, with its wide margin, large print, and splendid illustrations, is a delight to the hand and the eyes. By the way, we noted with interest that the authors admit that predestination is a Bible doctrine, but defend John Wesley none the less for rejecting the same. "In other words," they say, "when a theory of inspiration came in contact with Wesley's own experience of the nature of God, the theory was cast overboard." In spite of this modernistic bias, which is evident on occasions, we envy the Methodists this book, and hope that the time will soon come when there is a Story of Presbyterianism as interesting, as informing, as well printed as the Story of Methodism.

ERNEST TRICE THOMPSON.

Union Theological Seminary, Richmond, Va.

THE LEAVEN OF THE SADDUCEES. *By Ernest Gordon.* The Bible Institute Colportage Association, Chicago. Pp. 263. $1.50.

The interpretation of the title of this book seems to be that the modern Sadducees are the Unitarians, and the leaven is the Unitarian doctrines pervading the evangelical denominations through Modernism. First of all, there is a study of Unitarianism, its history, its missions, its works, its schemes, etc. Then there are chapters showing that the principles and doctrines of Unitarianism accord with the principles and doctrines of Modernism, that these teachings are taking root in many theological seminaries to the perversion of the original intent of their founders, and that it pervades our modern religious education movement. The last chapter in the book, "Modernist Antiques", is a keen discussion showing that Modernism in many respects is a resuscitation of old heresies.

I felt sometimes in reading the book that perhaps the author was extreme in his positions, and that his logic might sweep him too far; but to those of us who love and cherish the evangelical faith this book gives a needed warning against the encroachment of false doctrine. Our own ministers should read and weigh the contents of this book.

JOHN C. SILER.

Fishersville, Va.

THE CHRISTIAN RENAISSANCE. *By Albert Hyma.* The Century Co., New York. Pp. 501. $4. (An interesting, thorough, original study of the Christian Renaissance, which arose in the fourteenth century, through the influence of Gerard Groot. Cannot be overlooked by any one who would be thoroughly acquainted with the sources of the Reformation.)

PAPAL PAGANISM. *By J. A. Philipps.* The Cokesbury Press, Nashville. Pp. 223. $1.50. (The Roman Catholic Church is only a continuation of the pre-Christian paganism of Rome; it is in no sense Christian.)

ANGLICANISM: AN INTRODUCTION TO ITS HISTORY AND PHILOSOPHY. *By W. H. Carnegie.* G. P Putnam's Sons, New York Pp. 219. (Canon Simpson writes clearly. This book should be read by every one who wishes to understand the Anglican or Episcopal Church. It will help any one who is interested in our common Christianity, the problems it faces in the world today.)

STEPHEN GARDINER AND THE TUDOR REACTION. *By James Arthur Muller.* The Macmillan Co., New York. Pp. 429. (Invaluable for one who wishes to appreciate the attitude of sincere Catholics at the time of the Reformation in England.)

WHO'S WHO IN THE OXFORD MOVEMENT. *By Bertram C. A. Windle.* The Century Co., New York. Pp. 251. $2. (Brief outline of the Oxford Movement; short sketches of the personages who figured therein; Catholic standpoint.)

THE MORAVIAN CHURCH YESTERDAY AND TODAY. *By Adelaide L. Fries and J. Kenneth Pfohl.* Edwards & Broughton Co., Raleigh, N. C. (An interesting sketch of the origin, organization and history of the Moravian Church, particularly in North Carolina.)

THE OLDEST CHRISTIAN PEOPLE. *By G. M. Lamsa and W. C. Emhardt.* The Macmillan Co., New York. Pp. 141. $1.25. (History of the Assyrian Church and people down to the present time.)

THE CONSTITUTION OF THE PRESBYTERIAN CHURCH IN THE U. S. A. 1924. Presbyterian Board of Christian Education, Philadelphia. Pp. 504. $1.50.

MANUAL OF PRESBYTERIAN LAW FOR CHURCH OFFICERS AND MEMBERS—1926. Presbyterian Board of Christian Education, Philadelphia. Pp. 387. $2. (These two books well printed, fully indexed, will prove serviceable to every Presbyterian minister.)

BIOGRAPHY.

IGNATIUS LOYOLA. *By Paul Van Dyke.* Charles W. Scribner's Sons, New York. 1926. Pp. 381. $3.50.

Dr. Van Dyke, in this biography, gives us an excellent example of historical research. He succeeds in putting himself in the position of one whose circumstances and world vision were doubtlessly far different from his own. The book is based on Loyola's autobiography; and keeps so close to the source that some parts are somewhat heavy reading. It performs a worthwhile function in giving us an accurate picture of a great spiritual leader and a needed understanding of the truly reforming character of the Roman Catholic Counter-Reformation. Europe, at the beginning of the sixteenth century, is suggestively pictured as a woman with one eye. The Protestant historian has too frequently presented only the profile showing the empty socket—while the Roman apologist has too often shown only the opposite profile. The scandals are there—so grievous that any organization other than the Christian Church would never have survived them. Part of the reformation thereof, found its center and impulse in the Wittenberg Friar; another part, its moving urge in the Spanish solder.

Perhaps Dr. Van Dyke goes too far in his effort to entirely isolate the first general of the Jesuit order from those corruptions that developed in that order. There must have been some seed present even in the first administration that can account for the fruit which Pascal so bitterly condemned. It is a question whether the author has successfully defended his hero from every shadow of indirection. The one thing that jars in the book, however, are the gratuitous judgments passed against such things as American prohibition, Old Testament Miracle, and Illinois Churches—serving, so far as the reviewer can see, in no way the cause of historical research.

However, we need not lose the vision of the hills for a few tiny flecks on the glass. We need Dr. Van Dyke's sympathetic appreciation of the great spiritual life of Loyola. Through the pages of this book such a life moves before us—a trust in the mercy of God which silences the qualms of accusing conscience, an appreciation which exalts the love of God above all else, an unshakable confidence in prayer, a faith that casts out demons, an everyday life in the world of men, a ministering that seeks to aid souls—and to visit fatherless and widows, ideals and aims drawn from the Beatitudes. Van Dyke presents a valuable study of a great Christian character worthy the consideration of Christians of every name.

W. C. ROBINSON.

Columbia Theological Seminary, Columbia, S. C.

THE LIFE OF WESLEY. *By Robert Southey. Edited with Introduction and Notes by Maurice H. Fitzgerald.* In two volumes. Vol. 1, 430 pages. Vol. 2, 428 pages. The Oxford University Press, 35 West Thirty-second Street, New York.

John Wesley's is a name revered wherever men respect conviction, love the heroic and delight in the proclamation of the gospel to the poor.

It is well, of course, for each generation to make its own appraisal of these titans of the past, if for no other reason than to serve the purposes of contrast and comparison, and we have generously availed ourselves of the privilege in a multitude of biographies. But this is not enough. We should make possible from time to time the republication of worthwhile books that show what a man's contemporaries thought of him. For this reason we should be especially grateful to the Oxford Press for issuing in this new form the life of John Wesley, the preacher and organizer, by Robert Southey, the versatile man of letters. It goes without saying that Southey had in Wesley and his epochal work all the material a literary man might covet. He had the additional advantage of living through the impressionable years of boyhood and youth when Wesley, though old in years, was still more abundant in labors than many men in middle life. Southey was seventeen years old when Wesley died. At eighteen he entered Oxford, the Oxford where Wesley had studied sixty years before and where memories of him lingered. Here Southey remained but two years, then became a soldier of fortune, and then, in 1813, at thirty-nine years of age, was appointed poet laureate of England. He produced not a little verse in the years that followed, none of which is famous, and a deal of miscellaneous prose, chiefly historical in character, some of which abides. His best piece of work is this Life of Wesley, issued in 1820. It shows prodigious industry in the collection of material, skill in arrangement and an easy grace in presentation. It will be of interest to observe that the copious notes attached to the volumes were penned by his friend, Samuel Taylor Coleridge. Other lives of Wesley are more accurate and for the study of certain phases of Wesley's work are considered more valuable, but even so, this work of Southey is all but certain to be accorded a permanent place among the biographies of one of the outstanding figures of all time.

J. GRAY MCALLISTER.

Union Theological Seminary, Richmond, Va.

MY EDUCATION AND RELIGION. *By George A. Gordon, D. D.* The Houghton, Mifflin Co., Boston and New York. Pp. 352.

Some one has said that every man could write one interesting book—the story of his own life. That is true only if one can tell the story well, and this Dr. Gordon has done, for while the title of the book covers but two topics, these topics are inclusive and demand for their fair treatment the marshaling of all the essential facts of a long and varied and intensely interesting life. Dr. Gordon was born in the Scotch highlands in the early fifties of the last century, the son of a scientific farmer who was blessed with a good supply of common sense, but lacked imagination, and of a mother who seems to have had all the good qualities of the father and a fine imagination and a bubbling humor besides. One of the chapters in the book dwells upon the subject of general and special heredity, and calls attention, by the way, to the bad strains of blood that make up the specific heredity of Queen Victoria and the greater marvel on this account of her illustrious achievements. Much of Scotch life is revealed in the chapters on "The Influence of Nature", "The Scottish Public Schools", "Feudalism and Democracy", "Keeping the Sabbath" and "Pre-Moral Religion: Athletics"; steerage life on the Atlantic, disillusionment and the reward of stout resolution in "The Discipline of Immigration", and what Gladstone has happily called "the thrift of time" in "The Use of Spare Hours". The years passed, and the young man who had left Scotland at eighteen to seek his fortune and live his life in America entered the ministry of the Congregational Church, held pastorates in Temple, Me., and Greenwich, Conn., and in 1884, at the early age of thirty-one, began his long years of service with the famous Old South Church in Boston. One of the most interesting of all the chapters of the book is the one in which Dr. Gordon portrays his intimate friendship with Phillips Brooks and sketches the elements of power in a man whom he very justly delineates as "one of the very greatest of American preachers". The reader will probably find himself in most places in complete agreement with the author, in others in sharp disagreement with him, but his interest will be held throughout.

J. GRAY MCALLISTER.

Union Theological Seminary, Richmond, Va.

ST. FRANCIS OF ASSISI. *By E. M. Wilmot-Buxton.* Frederick A. Stokes Co., New York. Pp. 191. $1.50. ST. FRANCIS OF ASSISI. *By Gilbert K. Chesterton.* George H. Doran Co., New York. Pp. 234. $1.50. (The first a life, the second an interpretation of the great Christian saint—two excellent books—one supplementing the other.)

THE SHORT JOURNAL AND ITINERARY JOURNALS OF GEORGE FOX. *Edited by Norman Penney.* The Macmillan Co., New York. Pp. 402. (First publication of these quaint records of travel and suffering; an invaluable source book.)

CARDINAL NEWMAN. *By Bertram Newman.* The Century Co., New York. Pp. 223. $2. (An uncontroversial introduction to Newman, especially as a writer.)

THE LIFE OF HENRY B. WRIGHT. *By George Stewart, Jr.* Association Press, New York. Pp. 250. $3. (Henry B. Wright was a great winner of souls, especially among students. The deep spirituality of the man suffuses every page of his record.)

HOMILETICS.

THE ENGLISH OF THE PULPIT. *By Lewis H. Crisman.* George H. Doran Co., New York. Pp. 155. $1.50. (This book will be found decidedly helpful to the minister.)

SERMONS ON BOOKS OF THE BIBLE. *By W. W. Hamilton.* George H. Doran Co., New York. Pp. 300. $1.75. (Seventeen sermons on books of the Old Testament, fresh and original in style and treatment, abounding in telling illustration.)

THE THRESHOLD. *By Rev. Henry Howard.* George H. Doran Co., New York. Pp. 154. $1.50. (An exposition of the First Psalm by the pastor of the Fifth Avenue Presbyterian Church of New York City.)

COMFORT AND STRENGTH FROM THE SHEPHERD PSALM. *By Christian F. Reisner.* Methodist Book Concern, New York. Pp. 233. (Devotional meditations on the Twenty-third Psalm.)

MY LORD CHRIST: A TRIBUTE. *By J. J. Taylor.* George H. Doran Co., New York City. Pp. 159. $1.75. (Sermons emphasizing different aspects of the life and work of our Lord; a good, wholesome book.)

THE UNFATHOMABLE CHRIST AND OTHER SERMONS. *By Frederick F. Shannon.* Fleming H. Revell Co., New York City. (Ten scintillating sermons, or rather addresses, fresh, original, full of striking illustrations.)

THE MASTER AND THE TWELVE. *By Rev. J. W. G. Ward.* George H. Doran Co., New York. Pp. 255. $1.60. (Thirteen fresh, vital, practical sermons on the twelve disciples and the Master.)

THE GOLDEN PARABLE. *By David James Burrell.* Fleming H. Revell Co., New York. Pp. 159. $1.25. (An exposition of the parable of the Prodigal Son.)

SERMONS ON REVELATION. *By Albert H. Baldinger.* George H. Doran Co., New York. Pp. 267. $1.60. (These sermons are models of their kind, being scholarly, explanatory, practical, and popular in the best sense of that word.)

PUTTING ON IMMORTALITY. *By Clarence Edward Macartney.* Fleming H. Revell Co., New York. Pp. 189. $1.50. THERE IS NO DEATH. *By Robert J. McAlpine.* Fleming H. Revell Co., New York. Pp. 106. $1.25. (Good, popular sermons on death and immortality by two Presbyterians, one an extreme fundamentalist, the other more liberal toward modern science and philosophy.)

THE GOSPEL IN MODERN POETRY. *By Hugh Thomson Kerr.* Fleming H. Revell Co., New York. Pp. 187. $1.50. (Each of these striking addresses is based on a poem by some modern writer of note.)

BEST SERMONS: 1926. *Edited by Joseph Fort Newton.* Harcourt, Brace & Co., New York. Pp. 395. $2.50. (Notable sermons, representing various denominations, all shades of theology, varied methods of treatment—with a brief and happy sketch of each preacher.)

PASTORAL THEOLOGY.

DORAN'S MINISTERS' MANUAL FOR 1927. *Edited by Rev. G. F. B. Hallock, D. D.* George H. Doran Company, New York. Pp. 729. $2.

This book can be made very useful to any minister who will use the book and not let the book use him. I have found it useful at times for devotional reading on Saturday night after all the preparation for Sunday has been made or on Sunday night after the day's work is done. I have found good text suggestions especially for the special occasions. There are many good and apt illustrations that can be stored for use, and I have found the reading of the prayers helpful. There is no doubt the book contains a wealth of material if it can be used to stimulate thought instead of supplanting thought.

In this year's Manual we have, in addition to the material of last

year, material for the midweek prayer meeting, the Christian Endeavor topics, ceremonies for special occasions, wedding, funeral, infant baptism, and calendars for 1927 and 1928. It is a wonderful compilation.

JOHN C. SILER.

Fishersville, Va.

HOW JESUS WON MEN. *By L. R. Scarborough.* George H. Doran Co., New York. $2 Pp. 290 (The sort of book that is always timely. A valuable book for the minister's library.)

IN CHRIST'S STEAD. *By Arthur John Gossip.* George H. Doran Co., New York. Pp. 247. $2. (Dr. Siler says: I consider it one of the very best books on the work of the ministry I have read.)

THE MINISTER AND HIS OWN SOUL. *By Thomas Hamilton Lewis.* George H. Doran Co., New York. Pp. 130. $1.25. (It is not often that a minister finds his own spiritual problems and needs so helpfully and sympathetically discussed.)

APPLIED CHRISTIANITY.

CHRISTIANITY AT WORK. *By John M. Versteeg.* The Abingdon Press, New York. Pp. 307. $1.40.

This is a text-book intended to meet the needs of the senior high school group. It is an interesting, instructive, inspiring book written in a devout Christian spirit. It will find a place on my treasure shelf. If this book could be taught high school seniors in the Sunday school, and if it could be included in a Teacher Training course, it would render much service. The preacher will find it a mine of information. It is a valuable book for every Christian.

JOHN C. SILER.

Fishersville, Va.

CHRISTIAN ETHICS. *By Hervin U. Roop, Ph. D.* Fleming H. Revell Company, New York. Pp. 399. $3.

This is an important book on Christian ethics and deserves a wide study. It is a book of sound, wise thinking and deep learning on ethical theory and practice. Each chapter is followed by a list of references on the topic under discussion, by a group of questions that thoroughly cover the content of the chapter, and by an exhaustive set of problems growing out of the subject matter of the chapter It seems to me to be an admirable text-book for college or theo-

logical seminary. The book is devoutly Christian in its treatment of ethical problems; it exalts Christ and Christianity. For the preacher the book contains a wealth of homiletical suggestion, especially Part III, which discusses the principles of practical Christian living. The chapters on the "Christian Family" and "The Christian and His Possessions" are most excellent. The book contains good psychology, good Christianity applied with rare good judgment. I commend this book to every student of ethics.

JOHN C. SILER.

Fishersville, Va.

DIVINE VOCATION IN HUMAN LIFE. *By James Alexander Robertson.* George H. Doran Co. New York. Pp. 256. $2. (A thoughtful and stimulating discussion of God's call to men to cooperate with Him in carrying out His plan. Every kind of business, trade, or profession is presented as a Divine vocation.)

DOLLARS ONLY. *By Edward W. Bok.* Charles Scribner's Sons, New York. Pp. 245. (The author pleads with men not to let money and business, but service, be the supreme aim of their lives.)

LAW AND MORALS. *By Roscoe Pound.* University of North Carolina Press, Chapel Hill, N. C. Pp. 144. $2. (This book presents a historical survey of the principal theories of the relations between law and morals from the time of the Greeks to the present.)

DIVORCE IN AMERICA UNDER STATE AND CHURCH. *By Rev. Walker Gwynne.* The Macmillan Co., New York. Pp. 154. (An excellent book for the study of this important question. Full of facts and data and reasons and suggestions.)

FAITH, HEALTH, AND COMMON SENSE. *By Edwin A. McAlpin.* George H. Doran Co., New York. Pp. 200. $1.50. (Dr. McAlpin deals with the relation of health to faith in a clear, commonsense, and satisfying way.)

COMPARATIVE RELIGION.

THIS BELIEVING WORLD. *By Lewis Browne.* The Macmillan Company, New York. Pp. 347. $3.50.

The general character of this book is accurately defined by the sub-title, "A simple account of the great religions of mankind". The author is a Jewish rabbi, whose reputation as a literary artist and a trustworthy historian was established by the publication of his book, "Stranger Than Fiction, a Short History of the Jews."

The volume is divided into eight books, with the following titles:

"How It All Began"; "How Religion Developed in the Ancient World"; "What Happened in India"; "What Happened in China"; "What Happened in Persia"; "What Happened in Israel"; "What Happened in Europe"; "What Happened in Arabia". The chapter headings are as follows: Book I, "Magic", "Religion"; Book II, "The Celts", "The Babylonians", "The Egyptians", "The Greeks"; "The Romans"; Book III, "Brahmanism", "Jainism", "Buddhism", "Hinduism"; Book IV, "Confucianism", "Taoism", "Buddhism"; Book V, "Zoroastrianism"; Book VI, "Judaism"; Book VII, "Jesus", "Christ"; Book VIII, "Mohammedanism".

"This Believing World" will undoubtedly be regarded as one of the great books of the year. By sifting out all unessential details, and by a wise selection of characteristic features, Rabbi Browne has told us what we really want to know about all of the great religious movements of history. Some one has called the book "a miracle of condensation". This process of condensation, however, has not removed the juiciness and flavor from the facts which are presented. One finds here no dry as dust outline, but rather an intensely interesting narrative. The brief biographical sketches of the founders of great religions, the vivid descriptions of rites and ceremonies, and the lucid discussions of the origins and values of ideas and ideals, all prove to be entertaining as well as instructive. The conclusions of ripe scholarship are set forth in a popular style. It is doubtful if the task of presenting in readable form the characteristic features of the religions of the world has ever been performed in a more satisfactory manner.

The evangelical Christian will not approve of the author's positions, nor agree with his views. From the Christian viewpoint, Dr. Browne's philosophy of religion is wholly false. In a very subtle way, he appears to make light of all religious beliefs and observances, and he leaves his readers with the impression that there are no realities upon which the faiths of mankind can lay hold. His assumption that all religious activity is rooted in fear cannot be granted. His tendency to discover in the heathen religions the germs from which Christian doctrines have grown cannot be approved. His contention that the Israelites, in formulating their religious views and in composing their sacred literature, borrowed extensively from the Assyrians, Babylonians and Persians have not been established by modern scholarship. To one who believes that Jesus Christ is the eternal Son of God it is almost sickening to find him described as a good natured and well meaning, but ignorant and misguided visionary; one who possessed many fine qualities, but whose enthusiasm so outran His judgment as to bring His career to an inglorious and untimely end. One who believes in the authenticity of Scripture will not be pleased by the bald assertion that the Gospel accounts of the

conception, birth, childhood, and ministry of Jesus are "extravagant legends". Nor will one who believes that the great apostle to the Gentiles was divinely called and supernaturally equipped enjoy reading that the New Testament doctrines of salvation by faith in a Saviour God are the creations of Paul's own mind. The orthodox Christian who reads this book will feel called upon to take issue with the author at many points.

"This Believing World" is well worth reading, but it must be read with discretion.

W. L. CARSON.

Richmond, Va.

THE TRUTH ABOUT MORMONISM. *By James H. Snowden, D. D.* The Westminster Press, Philadelphia; also George H. Doran Co., New York City. Pp. 369. $2.50.

The present volume covers the whole field of the origin, history, doctrines and practices of the Church of the Latter-Day Saints, together with an informing discussion of its past and present attitude toward society and the State. A most valuable feature of the book is its penetrating inquiry into the genesis of the Book of Mormon and related documents. We recommend the book to those who wish to obtain, within a reasonable compass, a clear and balanced picture of the movement.

We lay down this interesting work with two mental reactions. The first one is that modern historical criticism and an increasing popular intelligence are having a wholesome effect on Mormonism. Secondly, it is high praise of the veteran author that it can be said that he has written the two best books in existence on the two religions that America has given to the world—Christian Science and Mormonism.

D. N. MCLAUCHLIN.

Norfolk, Va.

COMPARATIVE RELIGION AND THE RELIGION OF THE FUTURE. *By Alfred W. Martin.* D. Appleton & Co., New York. Pp. 121. $1.50. (A brief, rather superficial comparison of religions—all about equally good.)

THE FAITH, THE FALSITY, THE FAILURE OF CHRISTIAN SCIENCE. *By Woodbridge Riley, Frederick W. Peabody, and Charles E. Humiston.* Fleming H. Revell Co., New York. Pp. 408. $3.50. (A heated and fiery exposure of Christian Science, written by well informed men whose indignation cannot be restrained.)

ART.

THE GOSPEL STORY IN ART. *By John La Farge.* The Macmillan Company, New York City. Pp. 417. 80 full page plates. $2.50.

A wonderfully interesting and successful attempt on the part of the author to set before us the Gospel story in a series of paintings extending through the centuries, beginning with the entrance of the Christian Church into our lives and coming down to the eighteenth century.

He deals with all the great events in the life of Christ, beginning with the Prophets and the Sybils, and closing with Pentecost. He reminds us that as the New Testament writer in Greek was obliged to use pagan words for his Jewish and Christian ideas, so when he first began to make pictures of religious subjects he was compelled to use pagan subjects. We must not forget also that these pictures come to us through different nationalities with their own peculiar setting.

Perhaps there is no one so well fitted as was John La Farge to do for us just what he has done in this attractive volume.

ERNEST THOMPSON.

Charleston, W. Va.

"SEED THOUGHTS AND ALLITERATIVE APHORISMS". *By John H. Hall.* A Thousand Themes for Thorough Thinkers. Whittet & Shepperson, Richmond, Va. 97 pages. $1.

Mr. Hall, a layman of Oxford, Ala., brother of Rev. W. A. Hall, who for some years was pastor of the Porter Street Presbyterian Church, Richmond, Va., has the rare gift of expressing beautiful thoughts in beautiful words. Many of his most striking sayings are expressed in the form of alliteration.

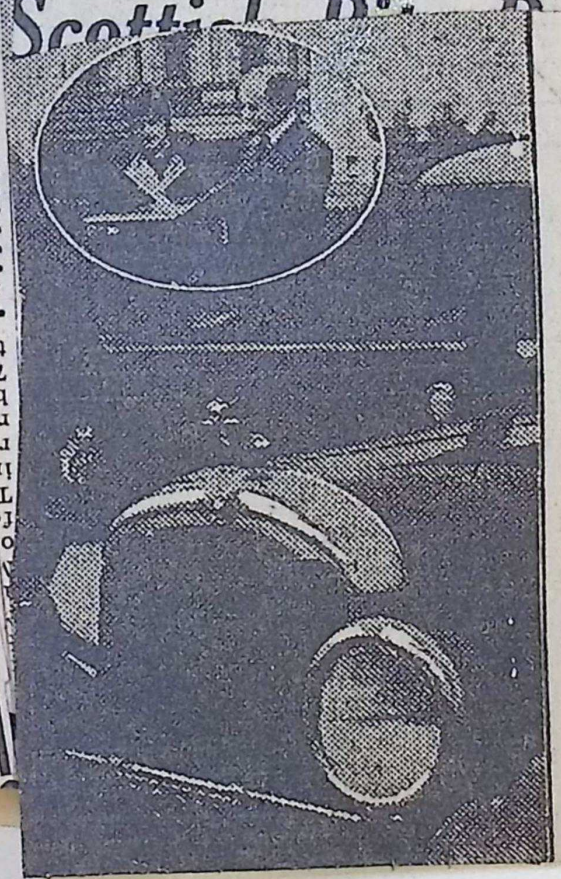
This book contains important spiritual truths expressed in striking language. Many of the sayings are literary gems. We note that Dr. E. A. Alderman, President of the University of Virginia, and Dr. Thornton Whaling, Professor in the Louisville Theological Seminary, the late William Jennings Bryan and others have praised Mr. Hall's little book very highly. We are pleased to add our tribute of praise We wish that our young people might read and practice the wise proverbs of this book. The book is an ideal Christmas present.

EUGENE C. CALDWELL.

Union Theological Seminary, Richmond, Va.

mes-Dispatch

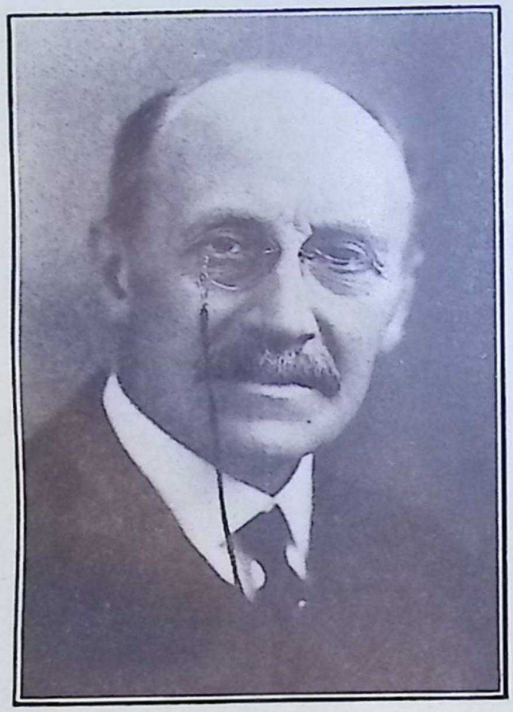
SUNDAY, MAY 8, 1927.



Shorter, Stiffer Shafts a Larger Bearings Are In portant Features.

Outstanding among the chan recently announced in Dodge-Bro ers entire line of passenger car the adoption of a sturdier, m compact transmission with gear ranged for standard shift. new gearset, according to the nouncement from the factory ceived by Louie R. Phelps, of Phelps-Vaughan-Proffit Motor local dealers, entered production the same time as the new Do Brothers motor which has b featured in the company's re newspaper, magazine and pos board advertising and which been the subject of such w spread comment throughout the tomobile industry.

"The aim of the designer," Mr. Phelps, "was to provide a g set so sturdy that although tr mitting the increased power veloped by the new engine it w sustain the good re putation ea



REV. HENRY E. DOSKER, D. D.

THE UNION SEMINARY REVIEW

VOL. XXXVIII. APRIL, 1927. No. 3.

A SKETCH OF THE LIFE OF REV. HENRY ELIAS DOSKER, D. D., LL. D., L. H. D.

(*Professor of Church History, Louisville Presbyterian Theological Seminary,* 1903-1926).

BY REV. JOHN M. VANDER MEULEN, D. D., LL. D.,
President of Louisville Presbyterian Theological Seminary.

For those not well acquainted with Dr. Dosker, it may be well, before my expression of appreciation of him, to give, in a few words, the data of his life.

He was born in the Netherlands in February, 1855, at Bunschoten. His father was the Rev. Nicholas Herman Dosker, pastor of the Christian Reformed Church at Bunschoten, and his mother was Wilhelmina De Ronden. Henry Elias, for that was the name given him, was educated in the Dutch Gymnasium, a school of secondary education that corresponds roughly to our academy or high school. The family came to this country in 1870, the Rev. Nicholas Dosker having accepted a call to take the ministry of the Second (Dutch) Reformed Church of Grand Rapids, Michigan. Henry E. was sent to Hope College, Holland, Michigan, from which he graduated and of which he was one of the most distinguished alumni. He then entered McCormick Seminary without, of course, leaving the membership of the Dutch Reformed Church in America. His first church was a country pastorate in Ebenezer, near the city of Holland, Michigan. His second church was the First Reformed Church of Grand Haven, Michigan,

and his third church the Third Reformed Church of Holland, Michigan.

Meanwhile, he had been lecturing in Church History with such success in the Western Theological Seminary of the Reformed Church, in Holland, Michigan, that upon the establishment of a Chair in Church History, he was called to be the first incumbent. Presently his reputation as a Church historian and teacher began to spread and the Presbyterian Seminary at Louisville besought him to accept the Professorship of Church History there. He at first declined, but later accepted and took up his work with the Louisville Seminary in October, 1903. Twice after that he was called to occupy the same Chair in McCormick Theological Seminary, but declined to leave. Princeton honored him by making him the Stone Lecturer, and his own alma mater, Hope College, last spring conferred upon him the degree of L. H. D. He died on December 23, 1926, after having undergone a drastic operation on December 20th.

I do not think there is any one that knew Dr. Dosker even a little but perceived at once that he was an unusually talented man.

There were four nationalities that contributed to the making of him. From the line of his paternal ancestors Germany had poured something of its genius for industry and erudition into his veins. From his mother's ancestry France had added the quick and vivid imagination and the religious fervor of the Huguenots. The Netherlands furnished the base of common sense in which these elements were blended and supplied beside a bit of practical thrift. And America had still further enriched the rich complex with a deal of dash and humor and a goodly measure of frankness. The whole redeemed, illuminated by the supernatural grace of God and yielded to God's service was Dr. Dosker.

We are wont, psychologically, to speak of three phases or functions or departments of the human soul: the intellect, the emotions and the will. There are men who are brilliantly gifted in the one who may yet be totally lacking in either or

both of the other two. Dr. Dosker was gifted in them all. A little analysis will make that plain.

The two great talents of the intellect are the reason and the imagination. The first makes the philosopher; the second the poet. The two together make the great scientist, the great artist, the great historian and the great preacher. Dr. Dosker possessed both these major endowments of the intellect. On the shelves of his library, on his table, in his hands there were the great thinkers of the past and present. He knew the great theologians and their doctrines. He knew the specious arguments by which modern destructive critics and philosophers as well as ancient heretics sought to overthrow the faith once delivered to the saints. He could present, both with learning and originality, the reasons for the defense. He had a mind to those portions of the Bible that appeal to thought and could expound the deep things of God.

Yet, though he possessed both the gift of thought and of the imagination, it was in the latter that he most excelled his fellows. It gave wings to his thinking always, and made him supremely interesting to others, both in public speech and in private conversation. Ofttimes in our Faculty discussions, by a single striking metaphor or other figure of speech, he would end a whole discussion and win his point. He was himself mentally the most picturesque figure on our staff. It was this never failing fountain of imagery that made him both the preacher and the teacher he was. I shall have more to say of this presently. I wish here merely to indicate what intellectual endowment was his. If he was something of a philosopher, he was more of a poet.

Now the gift of the imagination is a more wonderful gift than that of thought for this reason—that it blesses the emotional as well as the intellectual life. No man can either sympathize much with men or love God much who does not have the power of imaging the concrete whatever he may be able to do in thinking the abstract. So it happens that the mere philosopher is often a Stoic in temperament, while the poet is as rich on his heart side as on his head side. And Dr. Dosker

was a man of quick and rich emotions. It has often been noted how close together in the soul lie the two, at first blush seemingly opposite qualities of humor and pathos. He who can make men laugh has almost surely the ability to make men cry and then stay their tears, too. No man had a keener sense of humor nor the ability to move others to it than Dr. Dosker. But by the same token his gifts were in demand on occasions when men's hearts were cut wide open with grief. I know personally of some he saved from despair by interpreting or justifying the ways of God at such a time and so setting their feet upon a rock. He could not have done it without a quick and understanding sympathy. So it was, too, that he could lift men up in prayer to God. Coleridge's ancient lines, forever true, were also true of him:

"He prayeth best who loveth best
All things, both great and small.
For the dear God who loveth us,
He made and loveth all."

Sometimes it would even happen when there was some special situation or occasion that the Seminary students would express the desire that Dr. Dosker be asked to pray. It is because a man prays mostly with his heart. He had sometimes a teacher's impatience with stupidity and especially with idleness. But if any one of them was in trouble, no one was so quick to spring to their championship.

But once more I may not linger any longer here, for I must add that if Dr. Dosker had rare talent both in his intellectual and in his emotional life, these were further complimented and completed by the gifts of the will. There is no man that knew him but realized very soon that he was a man of pronounced convictions. He was not a man that could not come to a conclusion. Perhaps sometimes he reached his conclusions too soon, for the impulsiveness of boyhood had never quite left him, but he had at least the ability to come to a conclusion. Some men have not. I have, myself, sat at the feet of professors who never seemed able to reach a decision even in things

fundamental. They seemed to be always tight-rope walking intellectually in an eternal balance betwixt two. Such a failure comes when a man's intellect has developed at the expense of his will. Professor William James once wrote an illuminating essay on "The Will to Believe". And Dr. Phillips Brooks never said a finer thing than this: "Not from particular intellect to particular intellect but from total life to total life comes the revelation of God to men." Dr. Dosker was a man who could reach conclusions and the great conviction of his life he did not reach too soon. He had thought on it long and well. He had considered it from every angle, but he could say without wavering and with great firmness, "I know in whom I have believed". For that great conviction was the conviction of the supernatural Gospel of the supernatural Christ.

What every theologian should have to make him a really great theologian is three things: a philosophic grasp, the historic sense, and a personal experience of Christ. There are professors in Seminaries who have the first but haven't the second; there are those that have the first and second and still do not have the third. They are not safe guides for men in training for the ministry. Dr. Dosker had them all. His religious convictions sprang chiefly, as it should, out of his personal experience of Christ. No man can speak truly and well here but the real empiricist. This experience lay back of his conviction, but that, without the gift of the will, would still have lacked point with which to penetrate the mind of others.

And then he had that other gift of the will—persistence. Whether it was in his loves and friendships or whether his ideals and tasks, he had the loyalty of carrying on. He was impulsive, but beneath all these impulses, like ripples on the surface of a stream, there was the great current of it that never dried up and flowed steadily on to its determined end.

And these gifts of the will were completed by the shining gift of courage. He was an outspoken man. He dared say what he thought. Some may possibly think that he did this too much, and, perhaps, for this reason, too, it was that God gave him two gentle inhibitions with it: one was his gentle

wife; and the other was the grace of God. But with all it was a shining gift. Personally, I think that it is a virtue that has never yet been sufficiently evaluated in this world—the virtue of moral courage, of daring to have convictions and to express them. There are so many cowards in the world hiding their cowardice under the all too thin and transparent cloak of tact. The world needs moral courage more than almost anything else, and the cause of Christ needs it supremely. It was, we read, when those Jerusalemites saw the boldness of Peter and John that they took note of them that they had been with Jesus and had learned of Him. "And ye shall be my witnesses", Christ commanded His disciples. It took courage. It does still, and it was an outstanding virtue of Dr. Dosker that in whatever company he was, whether of friends or foes of the supernatural Christ, he was an unafraid and unashamed witness of his Lord.

His Service as a Teacher of Church History.

The service Dr. Dosker rendered the Church was twofold. If the first was his preaching—the second was his teaching.

It could hardly have been expected beforehand that a man so qualified to preach, while never abandoning that, would, nevertheless, turn to teaching instead as his great life work. But that was what happened in the providence of God, for there was a crisis in belief at hand and God had called Dr Dosker to the kingdom for such a time as this.

The teaching of history, most of all Church History, is not an easy task. The men that can do it well are rare indeed; rarer than the men that can teach most every other subject well in the Seminary curriculum. The teaching of Church History in some of the Seminaries of our land has not been a distinguished success.

Nor is it easier in this day, when the passion of the age is to be up to the latest, no matter how rootless and mushroomlike that latest may be, destined, like Jonah's gourd, to grow in a night and perish in a night.

But for that reason all the more the teaching of Church History is so essential. No man can know and understand either the great human movements or the great movements of God in the world without knowing their historic background. One cannot tell the general direction in which a train is going nor guess its ultimate goal by simply seeing a mile of its track. For that may be, for a time, in quite a different—indeed, if it has to cross over a mountain or through a city—in quite an opposite direction. So it is that an age, self-confident though it may seem to be and independent both of its past and its future, often little understands itself. What it needs for its intelligent cooperation in the onward movement of society, especially in the coming of the kingdom of God in it, is to know those historical movements and impulses of which it is in large part the creature or the child.

Nor is that the whole story. There is something else and more vital. For the Church of Christ is committed to the fact that there has been no mere evolution of human society in the world, that there has been and is a supernatural redemption intervening from above and centering in the incarnation and atonement of the Son of God on earth, prepared for by events both supernatural and natural and carried on since by events and influences of supernatural grace as well as by God's providence in the natural.

Now our age, carried away to obsession by its discovery of the unsuspected marvels of the purely natural, has been tempted in its thinking to eliminate the supernatural altogether. And the great battle ground of faith during the past fifty years that cover the career of Dr. Dosker has been whether or not, in these great historic roots out of which the Church and Christianity have grown, men should find and admit and believe and frankly accept the supernatural.

It all has made the teaching of Church History in our training schools for the Gospel ministry an exceedingly difficult but an exceedingly vital task. What sort of a man has it demanded for such a task? Well—it has demanded, first of all, a man who should so combine the acquisition of erudition with the

gifts of the imagination that he would not only know the facts, but would make them live again before the minds of this very unhistorically minded age. It has demanded, secondly, a man whose eyes have not been blinded by the obsession of mere ritualism; who, on the contrary, would have a sort of instinct for the supernatural. In my knowledge of the Presbyterian Seminaries of our country—and I have learned something of most of them—there has been one man who, during these past fifty critical years, has possessed the combination supremely without a superior. That man was Dr. Dosker.

And so he gave to the Church a supreme service. He had seen the battle line of faith waver both in Europe and also in America, but through it all he not only stood like a rock in the midst of the storm himself, but from his strategic position as a teacher in the Seminary, he sent forth one company of young men after another, year after year, profoundly impressed with the same conviction and with the same attitude, to hold the line until the attack should pass.

In addition to all this, he achieved the dear ambition of a teacher to win the affection, as well as the confidence, of his students. Not once during the six years I have been president of the Louisville Seminary have I heard any student criticize him adversely. When the news came of his death it was as if a black shadow had fallen athwart all their hearts. Very tenderly did six young men, all of them now ministers in the Presbyterian ministry in Louisville, all of them his former students, too, bear his body from the Seminary Chapel, where he had so often spoken and led in prayer, to the Warren Memorial Presbyterian Church of this city; and from there to the train which took the body to Grand Rapids, Michigan, where the final funeral services were conducted. Very tenderly did others guard what had been his earthly temple while it lay in state. He had won not merely their heads, but he had won their hearts, too.

Well, thus he had discharged to the Lord of the talents the very remarkable gifts that had been entrusted to him as a teacher.

Finally, the Lord of the talents came to receive an account of His servant and to call him up to higher service. And when He came, there happened an exceedingly beautiful manifestation of the Lord's grace. It is a sore trial for a man to leave the few things over which he has been faithful here, even if it is to be a ruler over many things there. It is hard to bid farewell to the tasks and loves of time even for those of eternity, since the former are those we know well and the latter have to be taken on faith. It requires much tearing of the heartstrings, not only, but a courage more than we possess to pass into the valley of the shadow, when the lights go out forever on this side and those on the other side do not yet shine and we must go, for the first time, without a single human companionship.

But more than once, as I have seen the pilgrim of earth draw near to that other shore, I have noticed that something of the transforming glory of that other world seems to reach down to enfold them and lift them up and glorify them.

It was so now. All the gifts that God had given Dr. Dosker were still in evidence, for when Christ comes, He always comes not to destroy, but to fulfill. There was the same thirst for knowledge; the same industry; the same humor. He was just the same Dr. Dosker, but, also, he was already being glorified. All that hindered was falling away. As I climbed the stairs to his study the last time I ever saw him in life, a day or two before his operation, I found him working on an article which he had promised to write. I asked him how he felt as I came in, and he almost shouted the word "happy". He added, "God has been very good to me; He has let me live a long and useful life, my children are all grown and my wife is in heaven. I should be glad to serve Him further upon earth, but if He wants me to go now, I am ready".

THE LAST FORTY YEARS IN ENGLAND.

By Rev. Ernest Trice Thompson, D. D.,
Professor of Church History, Union Theological Seminary, Richmond, Va.

(Here Dr. Thompson gives not his own views, but the views of leading British scholars as published in the *British Weekly*.—Editor.)

The last forty years in England have been momentous ones for the Church. They have witnessed epochal changes in the realm of religious thought and ecclesiastical life. The aim of the present article is not to criticize—our space is too limited for that—but merely to summarize some of the more important of these developments. The material on which the article is based has come for the most part from the fortieth Anniversary Number of the *British Weekly*, published on November 11, 1926. It represents the views, therefore, of a large number of the outstanding Christian leaders of Great Britain, men who have lived through the period under discussion. Whether the Church in England has progressed or retrogressed during this period, the general lines of the movement should be understood by Christian leaders in America.

Science and Religion.

To begin with, all of the contributors to the *British Weekly*, and other observers as well, agree that the intellectual situation is greatly improved. For one thing, they feel that there is now a much happier relation, in fact, an approaching harmony between science and religion. Sir Oliver Lodge says that forty or fifty years ago a militant and aggressive agnosticism (led by Huxley, Tyndall, and Clifford) was storming at what seemed to many to be the crumbling defences of Christianity. Throughout the scientific world philosophical materialism was then rampant. A separate entity such as life or mind seemed a superfluous superstition; the idea of an animating principle or soul was more appropriate to primitive men

or to savages than to men of science; while as to a spiritual world it seemed to many a gross illusion. Man could not survive his brain. Death was the end of him. Matter, especially the complex variety called protoplasm, was able to explain everything. Huxley brilliantly upheld the Cartesian view that animals (including man) were automata, were worked like mechanism by physical and chemical stimuli; that consciousness was an epiphenomenon, a sort of shadow of reality, not reality itself, and that free will was an illusion.

Vestiges of this earlier view still remain, but looking over the world today, the attitude of leaders in science and religion, we can trace a great, an almost revolutionary change. Scientific men have grown more humble. They themselves point out that there are limits to scientific knowledge. Militant condemnation of religious beliefs as contrary to the ascertained facts of science is now out of date. Religious leaders, on the other hand, have accepted many of the teachings of science, which formerly they opposed. The old bitterness has departed.

Some of the facts that bear witness to this growing reconciliation between science and religion (according to Sir Oliver Lodge) are the following : Evolution is now generally accepted, not only by scientists, but also by theologians. It is seen, moreover, that evolution holds not only of species and living things, but that it also describes the history of heavenly bodies and of atoms. This evolution, however, is not a haphazard chance process, with survival value in what happens to suit the environment. More and more are leaders in science coming to recognize design, purpose, plan. As Sir Oliver puts it: Mind cannot be excluded from the universe. It is mind which dominates matter; and the whole course of evolution is full of signs of guidance and intention. The nature of life itself is still unknown, but few now think it to be a mere physical attribute of organized matter. The laws of physics and chemistry are true, as true for organized matter as for any other, but they are no longer dominant; they require supplementing. Mechanism is no longer supreme.

Frederick Lynch, writing in a recent issue of the *Christian*

Century, bears additional witness to this fact. He says: "There is a widespread feeling that all scientists accept a materialistic interpretation of nature. As a matter of fact, the opposite is the truth. Practically all of the great scientists of today are saying that there is no explanation of the universe except in terms of the spirit, and from them is coming great reinforcement of the religious interpretation of matter. Back of matter, pervading it in all its manifestations and energies, giving it purpose and meaning, is intelligence and will. Evolution, instead of putting God out of the universe, calls for Him as creator of life and guide of the unfolding world. It is a method of God's working and reveals Him even more manifestly than does direct creation."

The growing reconciliation between science and religion, the acceptance of the general theory of evolution, as helpful to the religious interpretation of the universe, is one of the outstanding developments of the last generation of religious thought in England.

Philosophy and Religion.

The contributors to the *British Weekly* feel that philosophy as well as science has become more favorable to Christianity during the last forty years. John MacMurray, of Balliol, Oxford, writes that in 1885 the prevailing philosophical temper was essentially naturalistic. It ran in two main channels. The first was a mechanic naturalism, originating in the psychological philosophy of Locke and Hume, represented by the dominance of the logic of Mill and Bacon, and by a narrow utilitarianism in ethical and political theory in which the creative processes of the mind were caricatured as merely the association of primary sensations. The second was a biological naturalism under the influence of the new theories associated with the name of Darwin, which expressed itself with popular applause in the philosophy of Herbert Spencer. Both of these currents of philosophical thought, whether secretly or openly, were essentially materialistic and agnostic. The wave of ag-

nostic materialism which devastated the spiritual life of England toward the end of the nineteenth century in the name of the "proved results of science" was entirely in accordance with the temper of the ruling philosophy.

Into this materialistic and agnostic atmosphere there burst a belated apprehension of the epoch-making work of Kant and Hegel. Hegelian Idealism, as modified by the essential empiricism of the British mind, rose rapidly and inexplicably to a position of dominance in English philosophy. At the present time its influence in England has about ceased. But its permanent contribution to English thought has been twofold:

1. It has been an effective critic of naturalism. Arising out of the Romantic movement in Germany at the beginning of the nineteenth century, it insisted rightly, if with a certain aesthetic bias, upon the falsity of any mechanical conception of the spiritual activity of the mind. It indicated that all mental life, since it is rooted in self-consciousness, must be creative and synthetic. As a critic of naturalism in the practical as well as in the theoretical field its triumph has been complete and well deserved.

2. It has contributed to thought the idea of organic interconnection, and built up on this basis a logic of the organism.

Its later developments, however, show that its criticism of naturalism can be turned upon itself. Human personality cannot be explained in organic terms. Its unity is superorganic. Thus the triumph of the new evolutionary empiricism raises afresh the problem of Personality, but at a new level, a level where philosophy feels the need of setting the religious, the scientific, the artistic, and the practical and social activities of the human spirit side by side on a common level of validity, and of creating categories of thought which will enable us to grasp them together as functions of one self-conscious personal life.

Principal Cairns of Aberdeen sums up some of the positive gains for religion in the realm of philosophy: (1) The old materialistic philosophy has been badly shaken. There is a growing conviction among thoughtful men and women that

which put the priestly writing last, during the period of the exile, made slower progress in England than in Holland and Germany. Driver's "Introduction", published in 1891, played the most decisive part in swinging educated English opinion into line.

Old Testament Study.

During recent years a great change has come over Old Testament study generally. The immense widening of our horizons by the processes of excavation in Bible lands, archaeology and epigraphy, have lifted Israel out of its earlier isolation and reacted on the reconstruction of its history, the criticism of its literature and the interpretation of its religion. This wider knowledge (according to Peake) has not upset the documentary analysis of the Pentateuch, nor shaken the order of its documents, nor the dates assigned. There has been a great deal of critical activity, however, some in a conservative direction, some in a radical direction, centering especially about the identification of the Law Book of Josiah with some form of Deuteronomy. Nevertheless, the Grafian criticism still holds the field, and when distinguished Old Testament scholars speak of the breakdown of the Grafian reconstruction, they refer not to the Grafian arrangement of the documents which they themselves hold, but to the view of the development of the Hebrew religion, held by such Grafian leaders as Kuenen, Wellhausen, Stade, and Duhm.

The rest of the Old Testament has not received the same attention as the Pentateuch. General agreement as to the division of Isaiah had been reached before the beginning of this period. Duhm and Marti have attempted to reduce the genuine Isaiah elements, and to assign the fragments to much later dates, much to the second century. Scholars generally, however, have tended to revert to earlier dates, and to be less suspicious of the authenticity of optimistic traditions in pre-exilic prophecy. In other directions, too, great scholars like Sellin, Gunkel, Gressman, and Eduard Meyer have represented a reaction, not to tradition, but to a more conservative view. There

is a growing tendency to recognize the pre-exilic element in the Psalms and in the book of Proverbs. Job, apart from the Elihu speeches, is generally dated about 400 B. C., Ecclesiastes about 200. The dramatic character of the Song of Songs is now generally denied, and it is regarded as a collection of marriage songs, with pre-exilic elements perhaps, but dating in its present form from the post-exilic period.

It is not to be gathered that England as a whole has accepted these critical and scientific conclusions. As previously stated, the Bible League stands for more conservative views. Edward Shillito, in a recent letter to the *Christian Century*, says: "It must not be imagined that in this country there is no party that holds firmly to the plenary inspiration of the Bible. There are many in all the churches who dread modernism, and in many ways they deliver their testimony." Dr. Cairns adds that in some quarters there has been a reversion to past standards of belief. "In Catholic lands this means reversion to Rome or to Catholic antiquity; in Protestant lands to Puritan theology or Fundamentalism. This is partly a protest against that boneless wonder of which some good folk are so enamored, an undoctrinal and indefinite faith, and a relativist morality. It is partly a result of fear, of reaction to the great cataclysm through which we have been passing." Nevertheless English scholars and ministers generally seem to have accepted the results of a moderate criticism of the Bible, and to have made the theological readjustments rendered necessary thereby and by the newer scientific theories. At the same time the Church in England has not lost its evangelistic zeal. Edward Shillito says: There is in this land in all its churches a large body of evangelicals who have accepted the main methods of criticism and are at the same time great believers and evangelists.

As would naturally be expected from the above, the old doctrines have undergone some important modifications during the past forty years in Great Britain. Only two, however, are discussed at any length by the contributors to the *British Weekly*.

Changes in Doctrine.

The first of these is the doctrine of the hereafter. Forty years ago, says Rev. Frederic C. Spurr, all the churches admitted in a general manner a doctrine of the hereafter which had been bequeathed to them by the Reformers and which appeared to be supported by the Holy Scriptures, the righteous at death enter into eternal happiness, and the wicked are condemned to eternal misery and punishment. Once the line of death was passed, no change was possible. Today the situation is entirely different. The old beliefs in a static heaven and hell have largely disappeared. One indication of this is found in a comparison of the sermons of forty years ago and today. Then sermons holding out the allurements of heaven, the terrors of hell, were common; today in Protestant communities they are scarcely ever heard. A more careful Bible exegesis, the study of other religions, the new approach to the missionary enterprise, the study of psychology, the growth of humanism, the better understanding of apocalyptic literature, and finally the terrible experiences of the great war, have been important factors in creating this change. Present thought on the subject, however, seems to be very much confused and the situation is far from satisfactory. On the one hand there are those who retain the old phraseology in all good faith because of their loyalty to Jesus Christ. They believe in a static heaven and hell, and in the finality of the death line. But they seek to mitigate in various ways the severity of the conception of eternal punishment which for them means never-endingness. On the other hand there are those, and this includes the majority, who emphasize salvation as a process rather than a clean-cut thing done in a moment once for all. This conception joined to a belief in the continuity of life, and in the perpetuity of the Saviour's intercession, opens the door of hope to all men. Yet there is a hesitancy to dogmatize. And with the passing of belief in a static heaven and hell there is grave danger that the solemn truth of retribution should be obscured, and that the note of urgency should be lessened.

A second significant theological change during the last forty years is to be found in the new attitude toward Christ. J. Armitage Robinson says that forty years ago the general attitude of men was still controlled by the creeds, and by the older view of Scripture which was not yet dissipated by criticism. The union of the two natures in the one person was the great and insoluble question. The humanity of Jesus was almost swallowed up in His divinity. The outstanding element in Jesus' character was His gentleness. "We tended to think of Him as an amiable and winning soul, delicate in features, sensitive as a woman, a frail, slight form, emaciated, pale and worn; inconspicuous; sad-spirited, One who as the martyr Church of the early centuries loved to imagine Him, had never been seen to laugh, but oftentimes to weep; unassertive, shrinking from the storm of the world's hate and scorn which broke about His short and tragic way; a Lamb for whom the rough, untempered winds of the world were to prove too much in the end."

But within these forty years there has come the attempt to get back to the Jesus of history. The emphasis has been shifted to the humanity of Jesus. And much has been done in the way of recovering a more virile portrait of Christ. Many of the portraits have been overdrawn, or badly drawn, nevertheless the present generation has discovered for itself the strength, virility, courage and force of the human Jesus. And it is carrying these things with it into a great campaign for social righteousness. There is no doubt that as a result this age has become a Christ haunted age.

But the age is not satisfied. It is seeking to find new thought forms in which to express its attitude to Christ. "We are finding new meanings in Divinity, a new sense of the immanence of God in human life and supremely in the life of Jesus. Once more we are becoming aware that by His perfect response to the pressure and solicitation of the spiritual world, that spiritual world was finding, and even now finds, perfect access to the life of humanity through him. That in his constant dwelling in the life of God, God dwelt and evermore dwells

completely in Him. That through His perfect obedience to the will of God, God has accomplished His supreme purpose for mankind; and has come down all the way to meet our struggling humanity. That because in Him finitude saw into the heart of the unseen Godhead, in Him the Godhead has looked out on us from the seen. That He has carried His manhood into the Godhead, and now as the head of the mystical body of believers seeks through the Eternal Spirit to incarnate the divine in humanity."

Some indeed, says Dr. Robinson, cannot go this far, others would go farther, nevertheless men are again bowing before Him, surrendering to Him their faith, acknowledging that He is Lord.

Ministerial Candidates.

Many of the changes in British Christianity during the last forty years are reflected in the thought and work of the ministry. The Rev. Prof. George Jackson, of Didsbury College, says that he has seen little of that reluctance on the part of young men to accept the responsibilities of the Christian ministry. His experience, however, has been confined to the Methodist Church, and so far as the Church as a whole is concerned does not seem to be born out by the statistics. Ordinations in the Church of England have fallen off rapidly; Scotland also, the home of preachers, is facing a serious decrease in the number of ministerial candidates. The number required every year to fill vacant posts is about forty, says the Glasgow Herald—speaking for Scotland. In 1925 only twelve divinity students left the four divinity halls of the Church of Scotland, and the number of those who are expected to leave this year is only fifteen. A similar problem besets the United Free Church, and indeed all the other Protestant churches.

Though there are fewer candidates for the ministry in the present generation, Dr. T. R. Glover thinks the type is higher. Dr. Jackson also feels that the educational equipment of the average candidate has been raised, though he doubts whether it has kept pace with that of the nation generally.

Observers agree that present day students for the ministry are not interested in all the questions that agitated their fathers and grandfathers, and are not so amenable to authority in matters of belief, but that they are sincerely desirous of getting at the mind of Jesus, and are much more exercised over the social implications of the Gospel. The appeal of the mission fields is as great, if not greater, than ever.

Preaching.

Preaching has undergone some important changes during the last forty years. For one thing, sermons are shorter in the Free churches, and prayers are much shorter. Then few sermons were less than forty-five minutes; today few are longer than thirty minutes. The preaching is more simple and direct. The "ore rotundo" style, save in solitary survivals here and there, is a thing of the past. Perhaps there is an excess of unconventionalism. Dr. Gossip reminds us, however, that the Scottish preachers (and we judge that the same is true of the English ministers) have not been stampeded into running after popular stunts and cheap substitutes for Christianity. They have continued to bring men into the presence of God and to preach Jesus Christ. They have brought Him near to men, perhaps too near, forgetting that He also said: Ye call Me Master and Lord, and ye say well, for so I am. At the same time there is a tendency to see God everywhere, to claim the whole round earth for God. All observers agree that both in England and in Scotland there is less theological preaching. There are fewer sermons about God, and more about men. Even in Scotland, where we had thought that theology was bred in the bone, Dr. Gossip says, there is much silly talk against beliefs, as though a man could do without them. And yet there is a ray of hope, for he continues: "Nothing is more interesting in Scotland today than the rising demand from youth for much more theological preaching, than their weariness with interesting skirmishing with pretty and unusual texts, and their demand for the big central theme. That

is a claim becoming both emphatic and insistent." All agree, too, that during the period under consideration there has been increasing attention to the social implications of the Gospel. The social Gospel was a term just coming into frequent use forty years ago. Today there is a danger, some think, of it obscuring or swallowing up the individual gospel. Another development has been away from the Old Testament. There are multitudes of preachers who, to their own great loss and that of their hearers, never preach from it. There has also been an undoubted development away from the sterner aspects of the teaching of the Lord. Dr. Charles Brown says: It is a rare experience now to hear a sermon on the Judgment Seat of Christ, or on His own solemn warning concerning the fate of unfaithful, self-indulgent and disobedient people. People are led to believe that Christ can be trifled with. Preachers of fifty years ago seemed to realize more poignantly than today that men are lost apart from faith in Christ. The development greatly needed today is along the line of enlightened and fervent evangelism whose primary and urgent plea with men is, 'Be ye reconciled to God'."

Drift Away from the Church.

In spite of the fact that the pulpits both of Scotland and England have been filled during the last forty years with many outstanding men, the contributors to the *British Weekly* agree that there has been a steady drift away from the church, or rather from attendance upon the services of the church. Some have argued that the day of the preacher is done. Rev. James Reid, however, says: "If the pulpit has waned the fault has not been in the method, but in the message. The ministers of the past generation have not been able to adequately express the Gospel in terms of the new age. The prestige of the official ministry is gone and will only be recovered by an efficiency which makes its own place because the world finds the need of it. Today we are finding our way to a message which we can preach with a joyful confidence and a sense of the freshness

and surprise of good news. More than that, we are looking into the restless eyes of a world which is becoming aware of its need of Christ. The pulpit is recovering its power."

There have also been changes in the work of the ministry—changes similar to those we have experienced in our own country. For example, Rev. James Reid says that forty years ago there was little effort to capture the interest of the young for the church, except by the Sunday school. Now all of this is changed. The main attention is given to the young. A minister is judged chiefly by this criterion—whether he can secure the interest of youth.

There have also been changes in the pastoral work of the ministry. The emphasis used to be put on pastoral visitation. Now the minister is kept busy with organizations, night meetings, a multitude of activities. "At the present moment, however, the pendulum is swinging back. We are realizing that a minister must know his people. He must establish links of personal relationships and get to grips with individual problems with which the pulpit is inadequate to deal. The best minds are seeing afresh that the most effective way to get the Gospel home to many people is through the mediating power of personal contact."

Ministry of Women.

It seems that the Church in England is also giving a larger and larger place to the ministry of women. Forty years ago a woman in the ministry of the Anglican Church was unimaginable, and hardly imaginable in the Free Churches. These ancient "prejudices", says Miss Maude Royden, herself one of the most noted preachers of England, have not yet been transcended. Nonetheless women may receive theological training in the Congregationalist, Baptist, and Unitarian Churches; it is still unlikely that they will be given a church, yet women are occasionally called to take charge of independent churches, and "this is the interesting point, nobody seems to think that it is extraordinary". A woman acted as President of the Free

Church Council two years ago for the first time in history. Women have been admitted as elders and deaconesses in the Presbyterian Church of England, though not in that of Scotland. They may act as deacons in the United Free Church, but not even this is yet permitted in the Established Church. They are occasionally invited to preach in Presbyterian pulpits. There are some Presbyterian ministers who are ready to go even further. A recent news dispatch says: The Presbytery of Edinburgh has resolved to submit to the approaching General Assembly of the United Free Church an overture regarding the ordination of women. The overture asks that the Assembly initiate legislation "declaring the eligibility of women for admission to colleges of the Church, regular theological students who on completion of their full course of study may be licensed to preach and be ordained to the ministry on the same terms as men, or otherwise, as the Assembly in its wisdom may determine". Women are also being given a place in the services of the Church of England. A few years ago they were not allowed to sing in the choir. Miss Royden reports that now "even the citadel of 'orders' is invaded. The Lambeth report recognized the fact that the diaconate for women is an 'order', though with admirable ecclesiastical precision 'not holy orders'."

Religious Life Movements.

Many new manifestations of the religious life have appeared in England during the last generation, as also in America. Rev. R. F. Horton summarizes some of these developments as follows: "Into the new century there came new movements offering a hope for those who felt that the Church had failed: Christian Science with its offer of help; Theosophy with its unveiling of mysteries; Spiritualism offering free intercourse with the dead. These were substitutes for Christianity, but within the Christian borders there were developments. The Student Christian Movement, coming from America, hardly less influential than Moody's Mission; the Boys' Brigade, the

Scouts, the Girl Guides, compensating to some extent for the decline of the Sunday Schools. The Adult Schools and the P. S. A.'s and the Men's Meeting, compensating in part for the absence of males from the churches. Also the Church has become more active in the practical life. Copec has opened a great new hope. The Church is beginning to see that Christ's purpose is to regenerate society and to achieve a better social order. The socialism of Marx and Hyndman would take the place of religion; the new birth of society was a substitute for the new birth of the soul. But Copec is seeking a new social order as the expression of Christianity, and realizes that the regeneration of the individual gives the only promise of a regeneration of society.

As to the churches themselves. The Roman Catholic Church has gained a great deal of ground. The Established Church has been quickened into remarkable life. Unhappily, it is more Anglo-Catholic in its tendency. But a Modern Churchmen's movement and an attempt at Liberal Evangelicalism keep up what is regarded as the breadth and inclusiveness of the English Establishment. The Free Churches, in spite of the Free Church Council and the Federal Council, and the constant efforts at reunion, are relatively weaker than they were forty years ago. As the Anglo-Catholics drift to Rome, so the new generation of the Free Churches steadily drifts to the Establishment. But all the churches together play a smaller part in the nation's life than they did forty years ago.

Foreign Missions.

"The most remarkable advance has been in the field of Foreign Missions. The Edinburgh Conference of 1910 marked a new era of missionary enterprise. Then for the first time all the missionary societies took counsel together and laid down the considered lines of future progress. The Continuation Committee has continued its work. There is now a comity and cooperation on the mission field, with the result of a progress which is remarkable."

Christian Unity.

A number of contributors agree that one of the most cheering proofs of religious progress in Great Britain since 1886 has appeared in the movements on all sides toward a closer Christian unity. In England the Free Church Council, supplemented in 1919 by the Federal Council of the Free Churches, have done much to draw denominations together and to emphasize the essential faith which they hold in common. The Student Christian movement has taught similar lessons in university and college life. Progress is steadily being made in the plan to unite the three leading Methodist churches of England. It is now hoped that the enabling bill may be placed before the Parliamentary Committee in the spring of next year, and that parliamentary sanction may have been obtained by the summer of 1928. This union, if consummated, as now seems probable, will result in a United Methodist Church of approximately 1,000,000 members. The Baptist Church will then come second among the non-conforming bodies with over 400,000 members. The Presbyterians will come third with a few over 60,000. Still smaller are the Congregationalists, the Unitarians, the Quakers or Friends. The Church of England has a membership of about 2,500,000, containing more than half of the professing Christians in England. Feeling between the Church of England and the non-conforming churches has been none too good in the past. As the Lord Bishop of Manchester says: "Forty years ago there was little cooperation or fellowship between Anglicans and Free Churchmen. The tendency was for each party to regard the other as enemies and to lay stress on their points of difference." The feeling is happily better at the present time. The Lambeth appeal resulted in conferences being held between representatives of the Anglican Church and those of the non-episcopal churches. A large degree of unanimity was reached. The conferences, however, have all come to an impasse because the Free churches have not been willing, and are not willing, to consider the mat-

ter of re-ordination. "Meanwhile," the Bishop of Manchester declares, "there is a vast field open for practical cooperation which is being exploited in increasing measure. It is all to the good that occasions for mutual conference are being multiplied; that united services are arranged; that councils of Christian congregations unitedly act to uphold Christian standards before municipalities. A survey of the last forty years fills one with a great hope." The tendency in Scotland is also towards reunion, instead of disruption as in so much of the history of the past. The United Presbyterian Church and the Free Presbyterian Church united in 1900 to form the United Free Presbyterian Church. For several years now the movement between the Church of Scotland and the United Free Church has been slowly making progress by the removal of barriers and the clarification of the relations of the churches to the State. At the present time an agreement has been reached which Dr. John White, of Glasgow, says, harmonizes the respective principles of spiritual freedom and the national recognition of religion which the negotiating churches were charged to safeguard. "Neither church loses anything of what it prizes as most valuable, while a United Church will gain by combining the rich heritage and historical traditions of both." Both churches have voted almost unanimously that union is desirable, and it seems certain that the two historic churches, which between them almost cover the field in Scotland, will soon be one united body.

In spite of some discouraging facts which have emerged during the last forty years of England's religious life, facts which the writers of the various articles in the *British Weekly* do not hesitate to face, there is running through all the articles a note of optimism. Rev. R. F. Horton speaks for them all when he says: "While there is much in the survey of these forty years to sadden and to dishearten us, there is this to put new heart into us and to sustain a deathless hope. Christ is clearly coming into His own; and His own is not an elect nation, but an elect world."

THE BASIS OF RELIGIOUS AUTHORITY.

A Consideration of Dr. Harry Emerson Fosdick's "The Modern Use of the Bible".

By Rev. G. F. Bell, D. D.,
Pastor-Elect Crescent Hill Presbyterian Church, Louisville, Ky., Formerly Pastor Caldwell Memorial Presbyterian Church, Charlotte, N. C.

Every one must acknowledge Dr. Fosdick's scholarship and literary ability. A reading of his book begets admiration for his intellectual honesty—even though it proceed from false premises, his evident sincerity, high courage, broad spirit, and valiant crusade for truth as he sees it. His evidently reverent and passionate devotion to Jesus Christ, his emphasis on Christian experience as more vital than traditional forms, and his insistence on spiritual reality and a righteous life, elicit a hearty and fraternal endorsement. "Taking Jesus in earnest is the most searching ethical enterprise ever undertaken on earth. The Master bore down with tremendous insistence on moral reality. That lawyer came in with a theoretical discussion on his mind; he went out with a moral problem on his hands. We often hear it said that it must have been delightful to have talked with Jesus. I am not sure. I love him; I adore him; but I stand tremendously in awe of him. It has been said that a man is like an island—sometimes one has to row all around it before one finds a place to land. Jesus rowed around a life until he saw the real problem, and then he landed. His terrific emphasis would fall on moral reality. We still are men, not brutes, and will not appeal to an animal struggle as our standard. Slavery was natural, and we did away with it; piracy was natural, and it is gone. Today race hatred, the liquor traffic, commercialized vice, international armaments, autocratic industries are natural, but for all that we propose to overpass them." Fine. Amen and Amen.

It must also be confessed that faith has its difficulties in

dealing with some of the scriptural records. Dr. Fosdick instances the Lord's seeking to slay Moses for the neglect of circumcision in his family, the cruel hanging long afterward of seven of his sons to avenge Saul's treatment of the Gibeonites and avert divine judgment, Elisha's working a miracle to recover an axe head, primitive ordeals for the determination of guilt or innocence, a serpent's and an ass' speaking, children punished with death for being rude to a prophet, the story of Jonah, the resurrection of many of the saints at the death of Jesus, and others. We might add the story in 1 Kings 13 of one prophet's deception by another and subsequent death by a lion in conformity with the latter's prediction. To modern ears there's a crudity and unreality about these narratives. One misses in some of them the high and holy spiritual conception of God prevalent in other parts of the Bible. In others the dignity, due occasion, and spiritual effect marking most of the Biblical miracles seem to be lacking; one senses a bizarre multiplication of the miraculous rather than the divine economy which we generally praise as distinguishing the Scriptures from legends and pseudo gospels.

There is force in Dr. Fosdick's emphasis on the fact that we live in a different world and speak a different language from that reflected in the Bible. Crude ideas of justice, miraculous experiences, and conscious dealings with angels and demons have given place to an ordered world of scientific knowledge and natural law. We are puzzled by the kinship of the Biblical belief in demons to the superstitious beliefs of pagans and of the dark ages of Christian history and by the evident similarity between the symptoms attributed to demon-possession and those familiar to us in insanity and epilepsy. The author's indicement of the Christian ministry for improper spiritualizing and allegorizing and some unwillingness to deal frankly with such difficulties is a true enough bill to merit our conscientious consideration.

We may reply with a confident assertion of the Bible's transcendent superiority to all pagan sacred literature. Explanations of puzzling passages and justification of the tradi-

tional interpretation are not wanting. Yet the sense of strangeness, unreality, and even moral repugnance which every candid reader of the Bible feels at times must be acknowledged. Surely the Lord who crowned us with intelligence would have us intellectually honest; no more than did Job's friends, do we really honor him by specious special pleading in his behalf. A protest against hidebound religious thinking is to be endorsed; the true Christian will best honor and serve God with an open as well as a reverent mind. Every generation's interpretation of the Bible has undergone some readjustment to advanced knowledge and cleared vision, and doubtless more light will break upon the sacred page in ours and future generations. *A priori* assumptions of what historical and literary features are and are not consistent with an authoritative divine revelation given through fallible men, and of how literally we must accept all Biblical language, are dangerous; too many of them have had to be surrendered. Some difficulties and problems of interpretation will always remain. It is amazing, though, how many have been cleared up, how many attacks on the Bible have been rendered ludicrous, and how convincingly it has been confirmed as the impregnable Word of God with the advance of textual, philological, and archeological knowledge and commonsense interpretation. The spots on the sun and other unexplored mysteries do not prevent our acceptance of it as a genuine and reliable sun and our rejoicing daily in the vital fruitage of its light and heat. With equal confidence we may cling to the Bible as our trustworthy Word of Life.

Pertinent just here is the testimony of a great scientist who is also a whole-hearted Christian believer, Dr. Howard Kelly: "I am sure that the Bible is the Word of God with an assurance greater than all other convictions directing my course in this brief earthly pilgrimage. Do not err by thinking that by this I mean that there are no lingering difficulties to be solved. However, many knotty problems that once appeared insoluble have already melted like the morning mists, while the few that remain in no wise impede the sun's rays as they flash from

heaven to earth. My belief is not due to any determination to take the easiest course. I determined to take the brave course of settling my difficulties, like an honest scientist, by treating the Bible as I would any branch of science."

In passing let us note this remark of Dr. Fosdick's: "For the first time in the history of the church we of this generation are able to arrange the writings of the Bible in approximately chronological order. The first chapter of Genesis, for example, is very late." He evidently accepts the Wellhausen theory of the late origin of the Pentateuch and other Old Testament Scriptures. A strong confirmation of the face value of the Old Testament's historical order and assurance of the drift of scholarship away from the Wellhausen school's "tissue of clever guesses and scholastic juggling" are to be found in The Aftermath Series, twelve excellent pamphlets by eminent Bible scholars edited by Bishop Dubose, of the Southern Methodist Church. Dr. Fosdick's premises too largely on the supposedly assured results of modern destructive and disintegrating Biblical criticism. One of the contributors to this series, Dr. Robert Dick Wilson, says: "No man knows enough to assail the truthfulness of the Old Testament."

It is true that there are human as well as divine elements in the composition of the Bible; the divine ability to reveal has been limited by the human capacity and willingness to receive. Dr. Fosdick dwells on the development and rise of religious and ethical ideas and stresses the fact that certain elements in Scripture have been outgrown. But we think he takes some of the primitive concepts with undue literalness, not making sufficient allowance for the vivid and picturesque and concrete oriental mind. The outgrown elements are mostly ceremonial and national, husks of truth no longer valuable after the ripened fruit has emerged. For the passing of the preparatory and local, or that which represented a divine accommodation to human weakness and immaturity, we have divine authority in the later Scriptures. We do not feel justified in rejecting portions of Scripture without this, merely in accord with our own notions or propriety. Such a procedure

will utterly confuse the interpretation of any writing. Yet such is the author's method.

The fundamental difference between him and evangelical Christianity is the authority recognized. With us it is the Word of God; with him it is modern thinking. Jesus claimed authority over the written Word, both to set aside the outgrown and to give new and penetrating spiritual interpretation. "Let us then frankly take our stand with the Master on this basic matter." Not so directly from these words, indeed, but from much that is subsequent, it is clear that modern mind is conceived as having equal right to build the Word anew according to its own thinking. Dr. Fosdick says: "I believe in the persistence of personality through death, but I do not believe in the resurrection of the flesh"; yet he adds: "The basis for this physical phrasing of immortality is plainly laid in the Bible." Apparently he does not believe in the physical resurrection of Jesus. The Biblical writers' belief in a physical resurrection of Jesus and for believers is no authority for him; he has no scruples about rejecting what he deems their outgrown mental framework. Why, then, does he believe in immortality? Surely not on the authority of these ancient authors, nor on the basis of "an abiding experience", of which he makes so much. He believes in it because he chooses to do so; he gives no reason. Again: "I believe in the victory of righteousness upon this earth—but I do not believe in the physical return of Jesus"; yet he admits frankly that the Bible teaches it. The Bible does not compel his faith nor does it seem to confirm it; he makes no appeal to it for proof. The ground of his faith appears to be his own thinking.

We have been accustomed to regard the resurrection of Jesus as the keystone in the arch of Christian faith. Dr. Fosdick rejects the keystone, but clings to the arch, because he likes it and seems to think he can make it stand by his own fiat. The resurrection of Jesus has been called "the best attested fact in history"; deny it, and there is no rational way of making the early Christian history hang together. But the

ancient dictum that the scientific attitude requires us to become as a little child in the presence of a fact does not govern our author here. Dr. E. Y. Mullins, in Why Is Christianity True, says: "Men have claimed that no amount of evidence can prove a resurrection from the dead. What this means is that they decline to believe the best of evidence when it relates to one class of facts." Dr. Fosdick would doubtless reply that he does believe in the resurrection of Jesus; in fact, he says: "We believe he is not dead but risen; that we have a living Lord." It is only "the physical aspects of the resurrection" that he rejects. How Jesus could experience other than a physical resurrection he does not attempt to explain. Some modernists hold that the body of Jesus was secretly removed and deposited elsewhere; others that it was dissolved into its constituent gases, or etherealized into pure spirit; others simply deny the possibility of the resurrection and continued existence of a physical body. Bishop DuBose is justified in expectantly awaiting the time when Modernism "must write its creed, when once it has been forced to a formal confession". If the book under discussion is a criterion, its views of the resurrection are vague and chaotic. What resurrection other than a physical one is conceivable? What died and lived again if it was not the body of Jesus? Surely his spirit never died nor was vanquished. DuBose continues: "With the reality of the bodily rising and re-animation eliminated, resurrection is a misnomer. What kind of rising is that which the objectors to a bodily resurrection predicate of spiritual life which has never ceased to exist in consciousness and proper personality? Without the body the pledge is unfulfilled. The net result is an unrealized gospel, a wrecked redemption. This is the responsibility which the radical modernist must face."

Dr. Fosdick's view of inspiration has been largely anticipated. He says: "Today there are two parties in the churches. Every day their consciousness of difference becomes more sharp and clear. To one party a mental category once worked out and expressed in Scripture is final. To the other party what is permanent in Christianity is not mental frame-

works, but abiding experiences that phrase and re-phrase themselves in successive generations' ways of thinking." He repeatedly admits that rejected doctrines are in the Bible. His basis of religious authority is this generation's way of thinking until it yields to other religious concepts in the next. "It is impossible that a book written two to three thousand years ago should be used . . . without having some of its forms of thought and speech translated into modern categories." He insists upon the necessity of "decoding" the Bible and finding for its plain statements some sort of parallel in present-day thinking in which we can believe. Plainly the Book is not authoritative with him as "a rule of faith." Mrs. Eddy makes Mortal Mind the source of all error; Dr. Fosdick makes Modern Mind the source of all truth.

A good estimate of such free-handed dealing with the Scriptures is found in Mullin's Christianity at the Cross Roads, where he speaks of the plan of selecting the ethical teachings of Jesus as the basis of a theory and ignoring the rest and says: "The view simply sets aside the history and transfers the problem of Christianity to the inner realm of our moral and spiritual intuitions, . . . which become part of a speculative system which is denied by other speculative systems. . . . They abandon the standpoint of scientific historical criticism. . . . The liberal Protestant view settles historical questions by applying our subjective moral intuitions. . . . The method employed virtually cancels the whole story of the origin of Christianity." The explanation of the popular appeal of Dr. Fosdick's sermons and writings is the fact that with great personal charm and oratorical and literary skill he lays tremendous emphasis on Christian ethical teachings and spiritual ideals and hopes. Along these lines his message is positive, forceful, and helpful. But the doctrinal faith concerning historical facts, persons, and revelations which gives body and permanence to such appeals, is, in his case, vague and hard to discover, for it rests upon the fluid foundation of human preconceptions. The spirit of Christianity he has caught, but fails to confirm its revelations and promises as authoritative.

The modern mind, according to Dr. Fosdick, looks upon miracles as undesirable, *a priori* improbable, and the records of them historically unreliable. He gives no clear-cut definition of a miracle and ends by saying that such instances of providential guidance, divine calling, conversion, answered prayer, and healings demonstrating the superiority of the spirit to the flesh, as are reproducible today, are the only miracles to be believed. These, while supernatural, are scarcely to be classed as miracles in the strict sense of that term. He says further: "Straining to believe miracles nearly two thousand years old, if miracle means nothing to us now, is vanity." But have miracles no historic value as credentials of divine authority confirming a messenger claiming to speak for the Court of Heaven? We ask earthly ambassadors for credentials of their right to speak for a whole kingdom; shall we accept any upstart whose life and message commend themselves as clothed with the imprimatur of Almighty God? A personal and loving God would surely speak and reveal himself and his will; but how should the divine voice, however mediated, be recognized unaccompanied by the evidence afforded by miracles? Without them how could Moses ever have led a nation out of bondage and founded a theocracy, or Jesus Christ have substantiated faith in himself as divine Redeemer? Here is Dr. Mullin's cogent statement: "To consider miracles and the supernatural in the abstract is one thing. To consider them in relation to the person of Christ is quite another. The problem raised by the miracles of the gospels is, of those works, plus the moral message, plus the divine claim of Christ. . . . Think also of the unity and consistency of the miraculous element. The virgin birth harmonizes with the ascension. The latter is the only fitting sequel to the resurrection."

The Biblical record of miracles is regarded as on the same plane with those of pagan religions and the medieval age with its tendency to imagine and multiply the miraculous. They were the result of superstitious accretions added to the original history by the imaginative admiration of Jesus' followers. What considerations, then, attached a band of Jewish follow-

ers to him in the face of every traditional, social, and religious inhibition, and nerved them to witness and die for him as divine right where he was ignominiously executed as a blasphemer and malefactor by the highest ecclesiastical authorities of their own nation? The war against the authenticity of our four gospels has been lost; their apostolic authorship and early dates have been accepted; there is even reason to believe that the disciples followed a custom of the times in making direct notes of the Master's words and deeds. Yet Dr. Fosdick places them on a level with saints' lives, pseudo gospels, and pagan legends, ignoring the vast gulf that separates and distinguishes. In the New Testament there is a simplicity, a brevity, a restraint, a moral dignity, a heavenly idealism and beauty, and all the familiar marks of unelaborated narratives of realities, which give them a character distinctively their own. The early church felt this and set them apart from the numerous spurious writings of that day. And the world has instinctively sensed the difference ever since. The distinctive divine life and teachings of Jesus could never have been invented. Men elevated, refined, and chastened by the sway of such a life would have been the last to falsify its historic record.

Ruthlessly dismembering and discrediting records of the peerless Life which bear all the evidences of first-hand truth-telling and through the centuries have proven an unapproachably effective power for spiritual good, on the arbitrary premise that the eternal God has never wrought sensible miracles since we see him work none today, verily constitutes what Dr. Howard Kelly calls "a dangerous role for a homunculus flashing out of the night of eternity upon the earth for a few seconds, only to vanish like a wraith of the morning mist". Cannot the principle of a progressive and adapted revelation account for differences in God's method? The fact that we use blocks and beads to teach young children does not oblige us to pursue the same method with adolescents. Direct intervention in a child's behalf in a crisis does not necessitate coming at his beck and call after he has set up housekeeping for himself. God could properly and consistently reveal himself to men in a primitive

age by the mouth of angels and miraculously accredited messengers and demand that his servants in a maturer time rely upon the historically accredited messages and assurances once given and recorded, particularly upon the climactic revelation given through the eternal Son and his apostles.

Two fatal objections lie against this modernistic interpretation of Christianity. It is distinctively a speculative religion for intellectual highbrows and, like Unitarianism, will have no propulsive power beyond that limited circle. Its keyword of explanation is "categories". How multitudinously many times Dr. Fosdick uses it one cannot stop to count. We may not take the Biblical records as we read them, but must constantly decode the writers' categories of thought and find below the surface some familiar conceptions and experiences of our own into which we can translate them. With a modern mental category as a touchstone we must test and appraise. This means nothing to the common people such as heard Jesus gladly; the everyday man doesn't know what a category is and has had no experience in decoding what he reads and turning its plain meaning into what he thinks it ought to mean. To him all such subterfuge is plain "tommyrot". He either accepts the Bible as true or rejects it as false; if its narratives are not to be taken at face value, all admonitions and assurances will have no weight. Such interpretation will head him straight for its logical conclusion, which is stark agnosticism; he will find himself an orphan in the world longing to hear the Father's voice which he once mistakenly fancied he had heard. As Bishop DuBose puts it, "A teaching and world-conquering confidence in the gospel is not possible without faith in that which validates and makes vital".

A second objection is that it has no secure basis of authority. The Bible is applauded, but is not regarded as such. Its narratives and precepts are rejected at will on the arbitrary basis of preconceived opinion. As Dr. J. Gresham Machen expresses it, "The real authority for liberalism can only be the Christian consciousness or Christian experience". Throughout Dr. Fosdick's book these are the only authorities recognized. How

unstable is such a basis of authority, and how uncertain its compulsions to faith and practice, a moment's reflection convinces. Whose experience and intuitive thinking shall constitute the norm? Dr. Fosdick himself recognizes as a peril of the new position its lack of clarity, its doctrinal vagueness. He speaks of some of his religious thinking as a "temporary refuge" and frankly recognizes that the next generation's liberalism will be more advanced. "Often the total result is that our unformulated religious experience . . . lands in chaos. It is oftener much easier to discover what liberals do not think than to discover what they do think. . . . Perhaps the most difficult task of all remains: building up constructive statements of what we positively do believe, in new formulas endowed with the same persuasiveness and penetrating power which the older mental categories once possessed." Yea, verily; and still more difficult to know on what grounds they believe, other than individual predilection and choice. The will to believe or not to believe is their supreme authority. Modernism has set itself an impossible task: reducing divine revelation to the level of ordinary experience and understanding. Reject angels and miracles; the mysteries of the soul and of God remain. Who will explain the soul's *modus vivendi* in the body, or apart from the body after death? Is not a hard-headed modern business man as much in another world when he tries to conceive of an omnipresent, incorporeal, eternal Personality as when he tries to sense the reality of ancient direct revelations of that Personality's presence and power? Modernism tries to occupy an untenable middle ground.

Dr. Mullins complains that the religion of biology is like "a stone stairway remaining after the house is burned. It leads up to empty space". My complaint against the modernistic liberalism of this book is just the opposite. All the fair superstructure of Christian spirit, moral appeal, faith in the divine Christ, eternal hope, and of the challenges of immortality and substantial in its beautiful and familiar lines as ever; but when we look closer we observe that its foundations have been cut away and flimsy, perishable materials substituted for the old

verities. Shifted from the base of an older generation's solid convictions, we wonder how long it can continue in midair without complete collapse. And the oft-expressed conviction possesses us that logic will have its way in human thought and liberalism either swing back to the substantialities of evangelical Christianity or land in agnosticism. Dr. Fosdick is right when he says that it would be nearer the truth to call his school sentimentalists than to dub them rationalists. Will it all end with the rejection of belief in a personal God as an outworn category and the sentimental substitution of Mother Nature as divine?

Noland R. Best says: "The Book is an absolute and conclusive answer that Dr. Fosdick's faith is today the unadulterated evangel that Paul taught and that Peter taught and that John taught. . . . Whoever calls Dr. Fosdick a heretic after reading this confession of his faith stands to answer to God for bearing false witness." How this gifted lay editor, after reading the New Testament, can make so specious a statement or, after reading the Westminster Confession, can see any propriety in such a religious teacher occupying a Presbyterian pulpit, passes a plain man's understanding. A heretic is one whose faith is other than that commonly accepted. Dr. Fosdick voices the familiar call to righteousness, spirituality, and service with masterly eloquence; but his religious creed is distinctively other than the evangelical. It is not surprising that popular audiences do not discriminate; but Mr. Best, even if untrained in theology, should know better. Dr. Fosdick does not pretend that his faith is Biblical. If the newspaper reports of his farewell to the First Presbyterian Church of New York are correct, he himself is open to Mr. Best's charge of bearing false witness against the author of this book; for he is quoted as saying: "I am a heretic if conventional orthodoxy is the standard. I should be ashamed to live in this generation and not be a heretic."

"THE BREAD OF LIFE."

The Substance of a Sermon on John 6:51.

By Rev. William McC. Miller,
Richmond, Va.

Every creature owes its being, its continuance in being, and its well being entirely to the Lord Jesus Christ. All being is thus absolutely dependent on Him, for "by Him were all things created" and "by Him all things consist".

Through and in Christ only are supplied all the needs of all souls. This is taught throughout the Bible, and is the main truth set forth by Jesus Himself in His profound discourse on "The Bread of Life".

Most impressive is the self-assertion of Jesus throughout the discourse. His every sentence is full of Himself. More than forty times, in half that number of verses, does He refer to Himself. Here, as everywhere, and always, Jesus preaches Himself. Of course, and necessarily so, for He is "I AM", unsearchable in the glory of His person as the God-man, and in the riches of His character and offices as Mediator and Redeemer.

The compassionate Jesus, by an immediate act of creation in multiplying the loaves and fishes, had satisfied the hunger of the multitude. This signal exhibition of Divine power and grace was intended, as it was suited, to be a basis and preparation for His discourse to the people whom He had thus fed. Blind and carnal, they had not understood the true meaning and purpose of the "signs", but sought Him only for the loaves. Only outwardly did they know "this Jesus", but He will tell them who and what He is. In accordance with the usual manner of His teaching, He now instructs them in Heavenly things from well-known earthly things. They had eaten the bread which He had given them and their bodily hunger was satisfied.

Under the figure of "Bread", He now presents Himself as the One who satisfies the hunger of the soul.

The figurative and spiritual character of this discourse is indicated by the fact that He uses some one of the several words for "food" only twice in the literal sense, as against twenty-five times in the figurative and spiritual sense: "Eat", in the physical sense, He uses twice, as against ten times in the spiritual sense.

His marvelous teachings on this great theme suggest, or imply, if they do not actually make, a comparison between the nature and needs of the body and those of the soul. While the body and the soul are entirely different in their respective natures, there are certain resemblances, along with differences and contrasts, between the life and the laws of one and those of the other.

I.

Christ, the Maker, gives to each kind of creature its particular nature, and imposes on it the laws of its being. One of the universal laws of animate creation is that every living thing, from microbe to man, must eat in order to continue to live.

(a) What it feeds on must be something external to itself. No living thing has the power of indefinitely sustaining its life from within itself.

(b) That which any particular living thing takes for its food must be really food to it—must be adapted to the nature of the feeder. That which is food to one kind of plant or animal may afford no nourishment whatever or may even be poison to another kind.

Now man is a living being; therefore, these laws apply to him. They apply to his body and to his soul. The body is a living thing; therefore, it must eat its appropriate food or die. The soul is also a living thing; therefore, it must eat its proper food or die. True, the soul without Christ is spiritually dead, but it has a soul life—it can, and does "hunger".

II.

What is the proper food of the soul? Where and how may that food be obtained?

These great questions are of the first importance, because the true answer to them involves the very life of our souls. By how much the life of our souls is valuable, by so much do we need to have correct knowledge on these points. Fallen man has not this valuable knowledge, nor could he, left to himself, ever attain it. His soul hungers, and he tries to satisfy it by feeding on that which, so far from being food, only intensifies the hunger and finally causes death.

In this sad state of misery and ignorance and helplessness He who made us and saves us graciously makes known to us what the food of the soul is and where and how it may be obtained. Jesus Christ reveals to us the great truth that *He Himself is the proper and only food of the soul.* "I am the Bread of Life." "I am the Living Bread which came down from Heaven."

1. Jesus Christ is, in and by Himself, all that our souls need, because *He is God.* In this discourse, and in all His teachings, He repeatedly declares His divine origin and nature. "In Him dwells all the fulness of the Godhead bodily", and, "of His fulness have we all received". He is the Bread of Life, for as He states five times in this course, *"He came down out of Heaven".*

Every particle of the sustenance of our bodies comes from the earth, because the body itself came from the earth. "The Lord God formed it from the dust of the ground, and unto dust shall it return."

The soul is not natural, therefore, it cannot be fed on natural things. The soul is Jehovah's breath. "The Lord God breathed into his nostrils the breath of life, and man became a living soul". God is the Father of our spirits, and they shall return to Him who gave them. The soul is from above, therefore all its food must, and does, "come down from above". He that "came down from God out of Heaven" is that food,

"the Bread of Life". "If any man eat of this Bread he shall live forever." "He that eateth Me, even he shall live by Me." "Whoso eateth My flesh and drinketh My blood hath eternal life." "I am the Life." Christ is the Tree of Life, of which souls, in grace and in glory, do eat unto everlasting life. The Lord Christ, who gave Israel the manna for their bodies through forty years, is "the True", "the Heavenly", the "hidden Manna", of which the innumerable hosts of redeemed souls shall eat forever.

2. Jesus Christ, the true and living Bread which the Father gave us from Heaven, is the only food of the soul, because He is *"the Son of Man"*, as well as the Son of God.

He had to come and bring our food to us, and that in a form in which we could receive and partake of it. Here again, as has been pointed out, "nature is an image of grace", and furnishes us an analogy. The nutritive properties that are in the earth we appropriate, not directly, but indirectly. They are conveyed to us second hand and through mediums. A plant gathers some of them up into itself, and we get them by eating the plant. Some, stored in the body of an animal, we get by eating the animal. The plant or the animal is the connecting link between us and the earth. It bridges the chasm which separates us from the earth—it might be called the mediator between us and the earth. Through them we become partakers of the earth's fulness.

So Jesus Christ, the Incarnate Son of God, is revealed in the Scriptures as the Mediator between God and man. He bridges the chasm between us and the Father of our spirits. Through Him we are made partakers of the divine nature. Divine life, divine love and divine grace and truth are incarnated in Him, and brought down to us in a form suited to our apprehension and appropriation. Through Him, and through Him alone, is the life of God conveyed to us and sustained in us. "This is the record that God hath given unto us Eternal Life, and this life is in His Son." "He that hath the Son of God hath life, and He that hath not the Son of God

hath not life." "As the living Father hath sent Me, and I live by the Father, so he that eateth Me shall live by Me."

3. Again, the fact that the plant or the animal that we eat for support of our bodily life must for this end give up its own life points to that great central truth of our religion, that Christ Jesus must lay down His life for us in order that we might live.

We drink of His blood, which was *shed* for us. We eat of His body, which was *broken* for us. We partake of this Bread of Life and remember His vicarious death. In order that the life which was in Him might be communicated to us it was necessary that, like "the grain of wheat that falls into the earth and dies", He should come down and die.

4. The physical act by which food for the body is appropriated is *eating*. The spiritual act by which we appropriate the Bread of Life is *believing*. "This is the will of Him that sent Me, that every one which seeth the Son and believeth on Him may have everlasting life." "He that cometh to Me shall never hunger, and he that *believeth* on Me shall never thirst."

One must eat in order to live. Let him refuse to eat, and he perishes inevitably, even though he may be in the midst of plenty. So faith in Jesus Christ is absolutely essential to spiritual and eternal life. In order that we may be profited by His sacrificial death, we must receive and rest upon Him as the propitiation for our sins. "If ye believe not that I am He, ye shall die in your sins." "Except ye eat the flesh of the Son of Man and drink His blood, ye have no life in you."

The physical act of eating is not more simple than the spiritual act of believing. Neither is it any better understood why and how eating nourishes the body than why believing on Christ sustains the soul. A great physiologist, who was an unbeliever, said to a minister: "I can't see why believing on any person, even on Jesus Christ, can save my soul. Can you explain it to me?" The minister answered: "I will explain it to you when you explain to me how food eaten is changed into the tissues of the body and supports its life." No one understands fully the laws and processes and hidden causes of

nutrition, yet every one knows that he eats and is nourished. So no one may understand how faith in Christ saves us, yet every believer knows that, believing on Christ, he has life.

If only we accept Him as He has given Himself on the cross, and appropriate Him as our very own, we shall find from a blessed experience that "His flesh is meat indeed, and His blood is drink indeed." Every soul that feeds on Christ by faith lives. If unbelievers would put this to the experimental test and personally try it, they would add their voices to those of the millions of witnesses who testify that they feed on Christ by faith and do live by Him. "O taste, and see that the Lord is good."

Let it be noted that, in utter contrast with material bread, Christ is "the Living Bread". He has Life in Himself, and imparts life to the spiritually dead soul. "He hath quickened us who were dead." (See Paul's testimony in Gal. 2:20.) "Christ is our Life." Col. 3:3, 4. "It came that they may have life and may have it abundantly." So "abundant" is this life that it affects our bodies also. "I am the Resurrection and the Life." Four times in this discourse does Jesus say, "I will raise him up at the last day". The bodies of believers are raised up "spiritual bodies", fashioned like unto his glorious body.

The true teaching of Jesus is this: spiritual life is begun, continued and perfected only by faith in the Lord Jesus Christ alone, as Immanuel, once crucified for our sins, raised for our justification, and ever living as our Redeemer and Lord.

The needs of man in his bodily life are many. Jesus Christ, the Maker of our bodies, and of all things else, supplies to us abundantly all the things that meet our needs, and minister to our comfort and happiness in our earthly life.

The needs of the immortal soul are many and great—almost infinite. All these spiritual needs are fully satisfied only and alone in the Lord Jesus Christ Himself. The Holy Scriptures exhaust language in the vain effort to set forth all the "fulness", "the unsearchable riches", of Christ.

"All my capacious powers can wish
In Thee most richly meet."

"Thou, O Christ, art all I want,
More than all in Thee I find."

The Lord Jesus Christ gave Himself for us, and now offers Himself in the Gospel as a free gift to every needy, lost soul. The Gift is received and accepted, and Christ, with all His benefits, becomes our very own, *by faith*. "Believe in the Lord Jesus Christ and thou shalt be saved."

"Only believe!"

A GRACIOUS PRIVILEGE OF CHRISTIAN PARENTS.

By Rev. Joseph Dunglinson, D. D.,
Pastor of First Presbyterian Church, Danville, Va.

Among the privileges which Christian parents enjoy, one of the sweetest and most gracious, is that of presenting their children for baptism. And yet many parents do not avail themselves of this privilege. There is a growing tendency in many churches to leave off the baptism of infants. The neglect of an ordinance so precious, so helpful, so full of sacred meaning, has its reasons, of course, whether or not we are able to point them out very definitely. It is likely that one reason that so many parents do not bring their children to be baptized is that they do not understand why their children should be baptized as infants. On what grounds is this to be done? What right has a little child to be baptized? Just what does baptism mean in his case? And what good does it do? The answer to such questions may not be clear to many people. And, knowing that the propriety of this practice has been challenged in some sections of the church, they conclude that it is a doubtful matter and perhaps not very important after all; and so they do nothing.

Our purpose is to answer, if we can, some of these doubts and questions, and to show that it is the privilege of Christian parents to have their children baptized. We are not speaking in a controversial spirit, of course, but are only stating the view which nearly all Christian churches take of this subject.

Our first reason for believing that it is the privilege of Christian parents to have their children baptized is that infant baptism has been the general and almost universal practice of the church in all time. That is just a matter of historical fact.

The great majority of Christians in the world today, perhaps as many as 90 per cent of them, belong to churches which practice the baptism of infants. But for 1,500 years, beginning with the time of the apostles, there was no branch of the church anywhere in the world which denied the right of infants to be baptized. It is only within the last three or four hundred years that the question has been raised at all. There is abundant evidence in the writings of the church fathers in the early centuries that the whole church of Christ recognized the infants of believers as members of the church and baptized them.

Going back still farther, we find that the apostles themselves were accustomed to baptize whole families. Paul tells us that he baptized the household of Stephanus. Luke tells us that Paul or one of his companions baptized Lydia and her household, and that the Philippian jailor was baptized, "he and all his". Now it is very improbable that there should have been no little children in any of these households. Besides, if it had been understood that infants were never to be baptized, it is hard to believe that such an expression as "household baptism" would have come into use in apostolic times.

But if we go back before the days of Christ we find that children were regarded as members of the Old Testament church. We know that the one church of God has existed from the time of Abraham to the present day. For 2,000 years it was the national church of the Hebrews, but when Christ came it reached a new stage, a fuller development, and as the Christian church it is being extended to all the nations

and tribes of the earth. Now for twenty centuries before the days of the apostles, infants had a distinct place assigned to them in the church. Was that place denied them under the more gracious dispensation brought in by Christ? Is there any suggestion in the New Testament that the children of believers were now to be excluded from that birthright membership in the church which had been accorded them for 2,000 years? Does not the silence of Scripture on that point lead us to believe that no such change was made, but that in the Christian church, as in the ancient Jewish church, the infants of believers are to be recognized as members? And if our children are members of the church by birthright, why may they not receive the ordinance of baptism?

The historical argument then is just this: that for 2,000 years before Christ and for 1,500 years after the coming of Christ the children of believers were accounted members of the church by birthright, and that those who in recent years have disputed their right constitute a very small portion of the church.

The second reason for believing that it is the privilege of Christian parents to have their children baptized is that it has been God's way, from of old, to enter into covenant with his people as families. When God made a covenant with men he called them his people, pledged them his favor, and promised to give them certain blessings. Now it was with Abraham and his seed that God made his covenant in ancient days, saying, "I will be a God unto thee, and I will be their God". On the day of Pentecost Peter declared that it was to be so under the new covenant as well: "For to you is the promise, and to your children." Thus Christ announces his purpose to identify children with their parents in his new and more spiritual economy, even as they had been identified in the provisions of the old. Paul makes it plain that if only one of the parents is a believer, that is sufficient to give the children a place in the church: "For the unbelieving husband is sanctified in the wife, and the unbelieving wife is sanctified in the brother: else were your children unclean, but now are they holy." The

children in such a case are to be regarded as in the fold of God's people, a part of the church. So we have reason to believe that when God makes his covenant of grace with us today, assuring us of our salvation, that covenant includes our children along with us. Children born to Christian parents are children of the covenant, and heirs by birthright of its gracious provisions. They do not need to be admitted into the church, for they were born in it.

If this is true, then it is evident that the children of believers should be baptized. For baptism is the sign and seal of the covenant. It is a sign which God has given his people, marking them out as his, and a seal, binding them to him and pledging them his favor. Obviously, then, baptism belongs to all those who are the Lord's. And of course all infants that are the Lord's are to be baptized. We cannot withhold the sign and seal of the covenant from those who are of the covenant.

Still another reason for believing that it is the privilege of Christian parents to have their children baptized is that the place of the child in the home life and the power of Christian nurture in the home create a presumption that the child will be a Christian. This point of view has been vigorously expounded by Horace Bushnell in his book on "Christian Nurture". We can speak of it now only in a very brief way.

Consider how largely the forming of a child's faith and character is in the power of his parents. We must not forget the organic unity of the family. For a long time after a child is born he does not live in his own will, but in the life and will of his parents. It is only after years of parental care and nurture and control that he arrives, by slow degrees, at moral independence and responsibility. What a marvelous opportunity the parents have to impress upon their child their own character and religious belief. "At first the child is held as a mere passive lump in the arms, and he opens into conscious life, under the soul of the parent streaming into his eyes and ears, through the manners and tones of the nursery. The kind and degree of passivity are gradually changed as life ad-

vances. A little farther on it is observed that a smile wakens a smile; any kind of sentiment or passion, playing in the face of the parent, wakens a responsive sentiment or passion. Irritation irritates, a frown withers, love expands a look congenial to itself, and why not holy love? Next the ear is opened to the understanding of words, but what words the child shall hear, he cannot choose, and has as little capacity to select the sentiments that are poured into his soul. Farther on, the parents begin to govern him by appeals to will, expressed in commands, and whatever their requirement may be, he can as little withstand it as the violet can cool the scorching sun or the tattered leaf can tame the hurricane. Next they appoint his school, choose his books, regulate his company, decide what form of religion and what religious opinions he shall be taught, by taking him to a church of their own selection. In all this they infringe upon no right of the child; they only fulfil the office which belongs to them. Their will and character are designed to be the matrix of the child's will and character. Meantime he approaches more and more closely, and by a gradual process, to the proper rank and responsibility of an individual creature, during all which process of separation he is having their exercises and ways translated into him. Then, at the last, he comes forth to act his part in such color of evil, and why not good, as he has received from them."

Thus it is manifestly God's intention that "the Christian life and spirit of the parents shall flow into the mind of the child, to blend with his incipient and half-formed exercises; that they shall thus beget their own good within him—their thoughts, opinions, faith and love, which are to become a little more, and yet a little more, his own separate exercise, but still the same in character". The home life becomes in this way a means of conversion for those who grow up in it. Indeed, the holy atmosphere and nurture of the Christian home is the mightiest influence for conversion that the world knows anything about. And we have every reason to believe that it is in connection with these gracious influences of a Christian home that the Holy Spirit most often quickens the soul to a

new life. Why, then, should religion make no recognition of a fact so profoundly religious? Why not assume that the child is just where he is: in the faith of the house, to grow up there? If God includes the child with his parents in his gracious covenant and promise, and if the child is to grow up bathed in an atmosphere of Christian faith and love and is to have Christian truth and principles instilled into his soul from the very beginning, why may we not count him presumptively a Christian? Why may we not anticipate the regenerating work of the Holy Spirit and the fruition of that Christian nurture? And when the parents exercise faith in Christ that he will save their child, and solemnly engage to bring their child up in the knowledge and discipline of the Lord, why may he not be baptized as a member of the church and presumptively an heir of salvation?

In closing, let us try to show that Christian parents should avail themselves of the privilege of having their children baptized.

The first reason that we mention is that this ordinance, rightly understood, meets the deepest feelings of a parent's heart. Is it not the natural desire of a Christian father and mother to have their children with them in the church? Are you satisfied merely to cherish the hope that some day your child will be converted and brought into the church? Are you content to think of him as obliged to stay out of the fold for years, growing up at your side and yet separated from you and from the Saviour? Can you bear to think of him as outside the Kingdom of God, and condemned to stay outside in company with hardened sinners and unbelievers, until he is old enough to come in by his own independent choice? Is it not rather the deep longing of your heart that your child should be with you in the church from his very infancy, that he should grow up in the church and never be able to remember a time when he was not counted as one of Christ's own? His baptism recognizes this very fact. It means that there is a place in Christ's fold for the lambs, that there is a Saviour and salvation for all ages and stages of life, for infants and

children and youth, as truly as for the adult age; and that he gathers them all into his fold together, there to be kept and nourished together, by gifts appropriate to their years. When you bring your child to have the seal of baptism put upon him you are confessing your faith that God has not called you away from your children, to be yourselves included in the great family of salvation while they are left outside. No, the promise is to you and to your children, not to you without your children. You are to be parents in the Lord, your children, children in the Lord, all to be circled by the common grace of life and the common fellowship of the saints. How sweet a privilege it is to have your child, as a child of the covenant, baptized in the name of the Father and of the Son and of the Holy Ghost.

Another reason that Christian parents should have their children baptized in infancy is that this will be a help in the religious nurture of their children. When you have presented your child for this gracious ordinance of baptism, you know that he has an acknowledged place in the church of the Lord, and that God himself is pledged to honor your faith. You can undertake the religious training of your child now in a new spirit of joy and confidence. You have every reason to believe that God will bless your efforts to bring your child up as a Christian, and that the Holy Spirit, if he has not already given your child a new heart, will impart that Divine gift in connection with your faithful instruction and nurture. You may find great encouragement in the thought that the seal of the covenant has been placed on your child.

You will also feel more sacredly bound to teach your child, both by precept and by example, what a Christian life is, and to train him in the right way. There is a new influence prompting you to fulfil your duty to him. You have solemnly dedicated him to God and promised to bring him up in the nurture and admonition of the Lord. This responsibility of Christian parenthood rests upon you now with an added distinctness. You realize that you must begin this nurture at once, suiting it to the age of your child. First, you will try

to teach a feeling, a true attitude toward God and his will. You will seek to bathe your child in your own feeling of love to God, and dependence on him, and contrition for wrong before him, bearing up your child's heart in your own, and not fearing to encourage every good motion you can call into exercise in him. You will teach him about Christ, very simply at first, but as his understanding advances, leading him into a fuller knowledge of Christian doctrine and experience. You will realize how necessary it is to the fulfilment of your duty, that you shall set an example of Christian living. Your child is a motive, strong as the love you bear him, to make you Christlike in your spirit. "It must be seen and felt with him that religion is the first thing with you. And it must be first, not in words and talk, but visibly first in your love—that which fixes your aims, feeds your enjoyments, sanctifies your pleasures, supports your trials, satisfies your wants, contents your ambition, beautifies and blesses your character. No mock piety, no sanctimony of phrase, no longitude of face on Sundays will suffice. You must live in the light of God and hold such a spirit in exercise as you wish to see translated into your children. You must take them into your feeling, as a loving and joyous element, and beget, if by the grace of God you may, the spirit of your own heart in theirs."

And another reason that Christian parents should have their children baptized in infancy is that this will be a help to the children. Your little child would be discouraged if you told him that he was not old enough to be a Christian and to be owned by the Saviour as a disciple. Surely his heart would be chilled if he were made to feel that Christ had no place for him in the church until he was capable of an experience that is now above his years. But you do not need to speak to him in that way. You can tell him that he is already a member of the church, that he has always been in the church, that because you are Christians and he is your child he is a Christian too. You can tell him that when he was a baby you brought him to the church and the minister baptized him in the name of Christ, and that at that time you gave him to

God and God took him into his own holy keeping as his own child. You can tell him that, in your love for him, you claimed Christ as his Saviour and Friend before he was old enough to do this for himself, and that you promised to bring him up as a Christian.

It will be a great help to your child to know that this is his relation to the church and to the Saviour. We can see how it will act as a moral restraint. He understands that he is not to do anything which it would be wrong for a Christian to do, but that he must live so as to please the Lord Jesus. We can see how this will quicken his interest in the church and its worship and activities; for it is his church. And we can see how it will lead him to make a Christian confession. He knows that you have acknowledged his need of salvation and have accepted for him the gracious terms of salvation through Jesus Christ, and that it is for him to confirm on his own behalf what you have done for him. He knows that it is his privilege and his duty, as soon as he becomes old enough to act on his own responsibility, to confess Christ as his Saviour and Lord, and to come to the communion, as one entitled to all that membership in the church means.

Now with these reasons for believing that it is our privilege to have our children baptized, and with these reasons for availing ourselves of this privilege, what shall we do? Shall we not gladly consent that our children shall receive the sacrament in which God takes them to be his children and promises to be their Father and Saviour? Shall we not feel that in doing this we are placing our children in the loving hands of him who said, "Suffer the little children to come unto Me, and forbid them not: for to such belongeth the Kingdom of God"?

HARNACK'S REVOLUTION.

By Rev. Parke P. Flournoy, D. D.,
Washington, D. C.

(In the present article Dr. Flournoy deals with only a few points bearing on the trustworthiness of the New Testament. For further discussion and proof of this important subject the reader is referred to Dr. Flournoy's book, "New Light on the New Testament", a book highly commended by the late Professor Warfield, of Princeton Seminary.)

Many are saying or implying that the New Testament is not trustworthy, and many would feel freer and relieved of anxiety if both Testaments were proven false. In the nineteenth century German criticism (which soon become world criticism to a large extent) asserted that the four Gospels were not written until the second century, and therefore could not have been written by Matthew, Mark, Luke and John. But discoveries made especially in the last quarter of the last century show quite plainly that this is not true, and that of all literature of New Testament times the Gospels and other writings following them in this book show the highest proof of genuineness.

Of the apostolic origin of the Gospel of John no discussion is needed, as the Sinaitic Palimpsest and the Diatessaron of Tatian have thoroughly settled that. The last is made up of 50 per cent of Mark, 66 of Luke, 76.5 of Matthew, and 96 per cent of John. (See Ante-Nicene Fathers, Vol. IX, p. 39.)

Even the use (or rather abuse) of it by the Gnostics shows this.

As to the dates of the Synoptic Gospels we now have the testimony of Professor Adolf Harnack, probably the most prominent of all German higher critics. He was the successor of Ferdinand Christian Baur, the founder of the Tubingen school. The position of Baur and this school was that of utter denial of the traditional dates of the four Gospels. Baur and his followers held that not one of the Gospels was written in the first century; that Matthew, Mark and Luke were written about

150-160 A. D., and John between 160 and 170 A. D., thus showing that it was impossible for them to have been written by those whose names they bear in the New Testament; as all of these men were dead before these second century dates.

But discoveries of manuscripts soon proved the utter folly of these theories. The first of these discoveries was made by Professor Rendel Harris, who found The Apology of Aristides in the Monastery of Saint Catharine, at the foot of Mt. Sinai in 1889. Others speedily followed, all together fully convinced Harnack that there had been a great mistake.

Let us hear his own account of his gradual change of view.

There were other remarkable discoveries which brought about this thorough change in Harnack's views; but these can be only mentioned. Though earlier than the publication of the Diatessaron, they were of great value in establishing the apostolic origin of the New Testament, and its early use in the Church of Christ. In the *"Preussicher Jahrbucher"* of May, 1898, having shown the value of the Diatessaron and Apology of Aristides, he goes on to say: "But of still greater value was the find which we owe to a learned Scotch lady, Mrs. Lewis." (He refers to her discovery in the Saint Catharine Convent at Mount Sinai of the four Gospels in Syriac, the earliest of all Syriac versions.) "As the text is almost completely preserved, the *Syrus Sinaiticus* is *one of the most important witnesses, nay,* it is extremely probable that it is the most important witness for our Gospels."

But of all discoveries, perhaps none more thoroughly awakened Harnack to the fact that his former position was a lamentable mistake than the discoveries of Sir William M. Ramsay, and especially that of the monument at Antioch in Pisidia, which shows that there was no historical error in Luke's assertion that Christ was born "when Cyrenius was governor of Syria" at the time of the first enrolment for taxing which was ordered by Augustus Caesar. That discovery showed that Luke was perfectly accurate. For a fuller account the reader must be referred to Sir William's great work on "The Bearing of Recent Discovery on the Trustworthiness of the New Testa-

ment", p. 224-237. The book contains the James Sprunt Lectures at Union Theological Seminary, Richmond, Va., 1913-1914.

Date of the Acts, The Synoptic Gospels: A. Harnack. 1911 A. D.

Ch. I.

"The identity of the author of the 'we' sections of the Acts of the Apostles with the author of the whole work."

P. 1. "One of the strongest arguments in favor of this identity is the argument from *language and style* . . . and it is hoped have proved conclusively that the hypothesis of a difference of authors is untenable". Many proofs of this given.

P. 34. "He (Luke) did not, at all events, invent the central fact (Council at Jerusalem, Acts XV) that the leaders on both sides came to an agreement that was temporarily satisfactory, and that the mission to the Gentiles was thus recognized."

P. 93. "I have now come to believe that there is a high degree of probability in favor of an early date for the Lukan writings. I am therefore compelled to attack the problem afresh and to come to a definite decision. If the solution which I propose must have the effect of revolution within the sphere of criticism, the revolution is only one of chronology. . . .

Moreover, in reality it ought not to be called a revolution, for the views which I am about to set forth are the result of a slow evolution of more than fifteen years . . . and the stages of the evolution have not remained unknown to those who are interested in such subjects."

"I. The conclusion of the Acts (28:30, 31) must always form the starting point for an attempt to ascertain the date of the work; it runs as follows: (See the passage.) 'Paul remained two whole years in his own hired house, receiving all that came unto him, preaching the kingdom of God, &c.'

P. 94. "It has never been questioned, so far as I know, that these words proceed from the author of the complete work,

even though they have the appearance of a postscript—the real conclusion of the book is XXVIII 25-28. Moreover, in content and form they agree so closely with the Lukan style that from this point of view strong arguments can be produced in favor of their genuineness."

P. 97. "The more clearly we see that the trials of St. Paul, and, above all, his appeal to Caesar, is the chief subject of the last quarter of the Acts, the more hopeless does it appear that we can explain why the narrative breaks off as it does, otherwise than by assuming that the trial had actually not yet reached its close."

"If St. Luke in the year 80, 90, 100, wrote thus he was not simply a blundering, but absolutely incomprehensible historian!

Moreover, we note that nowhere in the Acts is either St. Peter or St. Paul so treated as if his death was presupposed; we indeed rather receive the contrary impression. Neither is the slightest reference made to the martyrdom of St. Paul! (here he records other prophecies), but not one word is said concerning the final destiny of St. Paul (and of St. Peter)! Is this natural?"

P. 98. "Have those who assign the book to the end of the century realized these difficulties?"

P. 99. We are, accordingly, left with the result *that the concluding verses of the Acts of the Apostles, taken in conjunction with the absence of any reference in the book to the result of the trial of St. Paul and to his martyrdom make it in the highest degree probable that the work was written at a time when St. Paul's trial in Rome had not yet come to an end.*" (Italics Harnack's.)

II. P. 99. Harnack goes on to show that the Acts must have been written before 70 A. D. because it contains no mention "of the destruction of the Jerusalem and the Temple, of Nero's persecution of the Christians, and of other important events that occurred in the seventh decade of the first century. . . .

(Quotes Isaiah's proclamation of Judgment of the Jews, yet)

"There is not one hint of the fact that the destruction of Jerusalem has come as a punishment of the nation." (Italics Harnack's.) "No use is made of the Pauline epistles."

P. 116. *"This means that the Acts of the Apostles taken by itself requires of us that we set its composition before the destruction of Jerusalem and the death of St. Paul. We thus arrive at a TERMINUS AD QUEM for the dating of the synoptic Gospels, at least for St. Mark and St. Luke.** (Italics Harnack's.)

P. 125. "There is no doubt that St. Mark's Gospel belongs to the sources of the Gospel of St. Luke." . . .

"If two years after the arrival of St. Paul in Rome the Acts was already written, then the date of the Lukan Gospel must be earlier and that of the Gospel of St. Mark earlier still."

P. 126. Date of St. Mark. "The Gospel itself gives absolutely no direct indication as to its date; one thing only is clear from Ch. XIII—as Wellhausen also recognizes—that it was written before the destruction of Jerusalem; how many years before there is absolutely no evidence to show.

Internal indications therefore place no impediment in the way of assigning St. Mark, at the latest, to the sixth decade of the first century, as is required by the date we have assigned to St. Luke." . . . Tradition . . . does not contradict.

P. 133. "The view gained by our investigation of the Lukan writings is that St. Mark must have written his gospel during the sixth decade of the first century at latest."

This revolution in the views of Professor Harnack, who was the most prominent opposer of the traditional date of the

---

***Note.—"The Aramaic Gospel of Matthew which Papias, Bishop of Hierapolis (who conversed with Presbyters of the Apostolic age) mentions, was earlier still. Even the Gospel of Matthew in Greek, which we have, seems to have been more widely known, and at an earlier time than Mark and Luke. Papias is said to have been 'The hearer of John and the companion of Polycarp'. See Casper Rene Gregory's *Canon and Text of the New Testament*."**

For a full discussion of the date of the Gospel of Matthew, see Harnack's *Date of The Acts and The Synoptic Gospels*, pp. 133-135.

gospels, is the most remarkable occurrence in the history of the New Testament criticism. An uncompromising leader of the Tubingen school founded by Baur; an antagonist of Zahn of Erlangen, the great leader of those who held to the genuineness of New Testament writings, he has become convinced of his mistake, especially by the discovery of the Sinaitic Palimpsest found by Mrs. Lewis in the St. Catherine convent on Mt. Sinai, and of the Diatessaron of Tatian, and also by the discoveries made by Sir W. M. Ramsay in Asia Minor confirming the traditional dates of Acts and the Synoptic Gospels.

Since this "two whole years in his own hired house" indicates the completion of Acts in 62, and there is not the slightest hint of Paul's condemnation, or of Nero's persecution of Christians, Harnack's conclusion as to the date of the Acts, and of course the earlier date of Luke's Gospel, which he is sure must be later than Mark's, is certainly true.

He also points out that Luke, who had written the account in Acts VII of the martyrdom of Stephen, with such sympathetic vividness, could not have failed to portray the condemnation and execution of Paul, his own companion and dearest friend, in a similar way, if these had been accomplished before he wrote. When we read in 2 Tim. 4:6-8 Paul's triumphant salutatory, we cannot imagine Luke's omission of *his* glorious exodus, if he had written after it.

The article of Dr. Vedder in the January number of this *Review* shows that what Harnack himself says is true, *i. e.*, that his conviction of the absolute collapse of the Tubingen theory is only with regard to *chronology*. Strangely, he still holds on to this theory in other respects. We are sorry for Harnack himself, but rejoice that he has made so clear the genuineness of the gospels with their portraiture of Christ our Saviour for this world of sinners.

But, above all other evidences, the supreme proof of the Divine origin of the Scriptures is *Christ*. That marvelous portrait of Him, "The Light of the World", shining from their pages, is for each of us "with unveiled face", the power of full redemption. Paul said of the unbelieving Jew that when

Moses was read, "a veil was upon their heart". Many of us, too, alas, have a veil, "the lust of the flesh, the lust of the eyes and the pride of life", upon our hearts. O that this veil may be taken away! that "with unveiled face" each of us "beholding as in a mirror the glory of the Lord", may be "changed into the same image from glory to glory, even as by the Spirit of the Lord".

But to the individual believer there is an evidence of a different kind from that which observation of these general effects affords—an evidence which he does not see *around* him, but which he feels *within him.* To the mere observer, this internal evidence is unappreciable; but to one who believes in Christ—the central subject of the Bible from end to end—it is unspeakable. In its full force it enables him to say, "I know Him whom I have believed and am persuaded that He is able to keep that which I have committed unto Him (literally 'my deposit') against that day". It is a matter, not of observation, but of experience, and he who, by faith, has gained this experience, has found a pearl of great price for which he would not accept the whole world in exchange.

SOWERS OF THE WIND,
or
MODERNISM IN HOLLAND (II).

By Rev. Henry K. Pasma, M. A.,
Pastor First Presbyterian Church, Charleston, Miss.

This second article concludes Mr. Pasma's discussion of "Modernism in Holland". The first article appeared in the January number of the Review.

"We may confidently expect that the backbone of Fundamentalism is broken." In this sentence a writer in one of the religious weeklies summed up the diagnosis he had made of the decisions reached by the annual conferences and assemblies of various church bodies in our country regarding the doctrinal controversies which have disturbed Protestant Christendom in

America for the last half-dozen years. The writer in question apparently felt vastly relieved, and marked the decisions of the various church bodies as a clear proof of a mellowing spirit born lately within the orthodox churches toward a more liberal interpretation of the things that pertain to the orthodox faith. To him the heart of the present day doctrinal controversies appears to centre in Fundamentalism, in the difference of opinion, perhaps, between Modernist and Fundamentalist.

We think, however, that the difference between Modernism and Orthodoxy is a difference which goes far deeper than a peculiar view, perhaps, of the Second Coming of Christ, or the question as to what should go into the Canon of Scripture, and what should be eliminated or barred. The question plainly deals with something vastly more important, namely, the reality and meaning of the supernatural.

In a former article we pointed out how leaders of the orthodox churches, who earnestly desire to preserve the Christian faith, as they are being enmeshed constantly in doctrinal strife, might well emulate the fathers of the Reformed faith, in their breadth of mind and generosity of viewpoint, as they manifested this in their zeal to maintain what they called the "Libertas profetandi". However, it must be admitted at once that it is not very difficult to see how this very generosity of mind of the fathers has even so been cleverly taken advantage of by Modernism, and by it has been employed as an instrument of license. This is shown very plainly in two outstanding defects today of Modernism, both European and American: first, a lack of clearness in the definition of the faith that is said to be "new" and "modern"; and, second, ambiguousness, bordering upon insincerity in the employment of the time-honored terminology of the orthodox by the Modernist.

First, then, lack of clearness in the definition of the Modernist faith. One need only be a casual reader of contemporaneous Modernist literature to know that the stock phrase of both Modernist catheder and pulpit is *"the beliefs which we no longer hold"*. But the tragic part of this declaration is that nothing definitely new has taken the place of the dis-

carded things of the faith which is declared obsolete by the Modernist. This is a very serious indictment against the liberal faith. In this respect Kingley's counsel is of infinite meaning, "Never take away from a man even the *shadow* of a truth, unless you can give him *substance in return*". That, to our mind, is the tragedy of Modernism. It has its Fosdicks, its Merrills, its Mathews, who appear wonderfully skilled in the art of iconoclasm, but who have done nothing as yet to produce anything new and substantial in religious thought, to take the place of the discarded things of the orthodox faith. One of the staunchest supporters of Modernism, sensing its sterile character, has said of it, "Loads of philosophical mint, anise, and cummin has been weighed, measured, and tithed by men who knew well enough that the bread of life could never be kneaded out of such thin flour. Demonstrations in favor of liberalism have been for the most part of the variety the old-time politician used to favor—with banners and brass bands. Had they been of the kind the apostle mention—'demonstrations of the spirit and of power', the present discord between conservatives and liberals would be already ended."

With naive ignorance, it would seem to us, does the Modernist scoff at the orthodox, when the latter professes a faith which is steadfast and sure; which assurance of faith is ridiculed by the Modernist who says of it that "only a beggar knows how rich he is". But we are fully confident that in this respect the beggar deserves praise because he knows where he stands, while the man who only *imagines* himself a multimillionaire may, in fact, be a bankrupt. One million pounds of the tinsel of doubt cannot weight against the simple statement of the devout believer, "I know Whom I have believed, and am persuaded".

The second weakness of Modernism is insincerity of purpose when it attempts to define the relation of the respective positions of the orthodox and the Modernist. Some years ago Professor Eerdmans, of the University of Leyden, a Modernist, attempted to identify the orthodox position with that of

Modernism, by saying that the only difference between the two views consisted in a difference of form of expression in regard to the fundamental doctrines of the Christian faith. The orthodox, said Professor Eerdmans, clings to the old word-forms of the fathers, but with these he means approximately what is in the mind of the Modernist.

We beg to differ with this view advanced by Dr. Eerdmans. In our opinion there is a real difference between the orthodox view and that of Modernism. Even when, in matters of secondary importance, the orthodox does not hesitate to claim his ancient "Libertas profetandi", it nevertheless is not true that, when it concerns the great fundamentals of the orthodox faith, he plays fast and loose with the right of interpretation which the fathers of the Reformed faith claimed for their own; or, because of fear and favor, resorts to ignoble mental reservation. Dr. Kuenen, Professor of Theology at Leyden University, co-laborer, in his day, of Wellhausen, and one of the leaders of early Modernism in the Netherlands, was much more candid in this respect than present day Modernist leaders; for Dr. Kuenen stated the position of Modernism very frankly and clearly, and did not hesitate to point out the radical difference existing between him and the orthodox believers when he said: "No matter how great may be the differences of opinion in Modernist circles between groups and individuals, yet a feeling of unity cannot be denied to exist between them, a consciousness of belonging to one generation, to the same family, since this family trait is found in this, *that all Modernists are united in their denial of the supernatural.*"

This defect of present day Modernism, its efforts to confuse terms and meanings, appears, upon close study, to be much more than inconsequential weakness. It seems to point out the fact that either Modernism has not studied sufficiently the contents of the orthodox faith; or that Modernism is spiritually unable to discern the things which are of the Spirit; and, hence, discards as superficial that which is concerned with principles of the first magnitude, and consequently declares that the difference between Modernism and Orthodoxy is merely

one of the different use of terminology, the meaning of which is identical for Modernist and Orthodox. It is in this spirit that Modernist leaders in America appear to do their utmost to maintain their connection with the Christian Church, employing the term "supernatural" in their own modern way; which term may then mean a hundred and one things, but none signifying the one essential meaning which the orthodox church of all times has attached to it.

How subtle a danger this confusion of terms by Modernism really is was clearly brought out recently in his inaugural at Wheaton College, Wheaton, Illinois, by President James Oliver Bushnell, Jr., when, in defense of the faith of the fathers, he stated: "But when any one tells me that all the difference between Fundamentalist and Modernist consists in difference of terms, I put that man down in my mind as a superficial dealer in words that have no meaning. The differences are as real and as great as the difference between accepting the crucified and risen Son of God and rejecting Him, the difference between eternal life and eternal death. . . . Of course, I know that meanings of words do change as usage may determine. But I know also that there is a much neglected science of lexicography, by careful, painstaking use of the laws of which the meaning of a word in any given literary setting may be determined with some degree of accuracy. For a scholar in the modern world to disregard the laws of lexicography in his use of established theological terms is negligence which amounts to dishonesty."

Keeping this weakness of Modernism in mind, the cleavage between it and orthodoxy is seen best when it concerns the great questions, for instance, of the imminence and the transcendence of God; the question of miracle; the question of prayer; and the hearing by God of prayer. Upon these and other fundamentals the orthodox stand united, and for the definition of these great doctrines they feel no need of making use of the "Libertas profetandi" of the fathers. They reject energetically alike the heresy of the deist, and the more recent heresy of the Modernist-pantheist. The orthodox are not in-

consistent in their attitude toward the miracle as Modernism is; as Dr. Arthur Pierson, half a century ago, pointed out this inconsistency in the case of Modernism by saying that its faith allows it to pray for a "clean heart", but disallows it to pray for the recovery of a sick person, because this last would imply the possibility of a physical miracle. But the orthodox believes that God is almighty in the realm of the material as well as in the realm of the spiritual; that the physical miracles performed by Jesus were symbolical of the coming of the Kingdom of God amongst mankind, a restoration from the power of sin which ruins in man the image of God and causes its blight to fall upon man's world; that Jesus' resurrection from the dead was the culmination of miracle. Prayer is still for the believer the most important part of his life of gratitude; in it and through it he recognizes and becomes conscious of the personal relation existing between him and God.

But the true nature of Modernism may be seen even more clearly in the development, amongst Modernists in the Netherlands, of views concerning Jesus Christ. In America Dr. Fosdick, in the chapter on Jesus in his "Modern Use of the Bible", is very disappointing when he treats the Person of Christ, Who, according to Fosdick, is, at His best, only the Messiah of a numerically small nation of the Jews. But, serious as is this departure from the orthodox conception by Dr. Fosdick, his opinions appear immature when compared with those of the older and more developed Modernism of the Netherlands. In *"Christus-Beschouwingen Onder Modernen"*, or, "Views of Jesus Christ Among Modernists", written some time ago, six eminent Modernist theologians attempt to pare down the divine greatness and glory of the Christ to make Him fit in with the Modernist conception of Jesus.

The result is both curious and tragic. The opinions of these Dutch scholars range all the way from a bald deism, through the vagaries of Pantheism, to a point of view where still an echo of the orthodox conception of Jesus Christ may be heard. Throughout the discussion the boast occurs repeated-

ly that Modernism is outgrowing Modernism; that the younger generation of Modernists are free from the taint of naive traditionalism which continued to color the opinions and views of the promoters of early Modernism in Holland.

In "Views of Christ Among Modernists" Dr. Bruning contends that faith in the authority of the Word of God is impossible for the Modernist; even though Christ may have held to the authority of the Scriptures. The Modernist of today is far ahead of Jesus, "who did not face the necessity of having to do battle with the mighty enemy which makes onslaught upon the soul of modern man; for that enemy did not exist as yet for Jesus". Jesus was tucked away in the artless simplicity of Nazareth, where nothing of the intellectual and industrial conflict of the present was known. Jesus, for the Modernist, is the "ideal" Jesus. The Modernist delights to speak of Him as the "Jesus-concept".

Thus one may note at once the striking fundamental difference in the meaning of terms as employed by Modernists and Orthodox, and how utterly at variance is the Modernist conception of Christ with that held by the orthodox; as also the manifest leaning of Modernism toward an unsound mysticism; for throughout his discussion Dr. Bruning shows a recurring consistency, namely, his insistence upon the fact that one does not come into the possession of religion or the certainty of faith by tradition merely; that "each one for himself" must become assured.

Dr. Hugenholtz insists that the childish conception of Jesus of things moral and spiritual can no longer be held by the Modernist. The Gospels are full of contradictions, which, when touched upon by prejudiced theologians, are shuffled out of sight by sleight-of-hand trick; but which, when considered seriously, appear irreconcilable. Jesus' obscure origin is studied parallel with the Grecian hero-myth of Herakles. Paul invented a Christ of his own notions. Dr. Hugenholtz cleverly causes the historical Christ to disappear; and, as a substitute, counsels faith in an "innerlyke" God; which means that the Person of Jesus Christ, for the Modernist, must first be sub-

jected to the process of attenuation into a religious mystic idea before its worth can be appreciated.

Dr. VanWyck treats of the important question touching Modernism, "What we have lost and what we have retained". Bible characters, according to Dr. VanWyck, are mostly mythical. Abraham has not brought forth ancient Israel, but the mind of ancient Israel has created the symbolic figure of Abraham. Historical criticism, at its inception, found the hard and fast legendary concept of Jesus. However, through the aid of historical criticism *every one of the supernatural traits of the orthodox Jesus has been made to disappear.* The fall of man in sin is impossible, not only because of the probability of the unhistoricity of Gen. 3, but more so because the eyes of the Modernist have been opened to the psychological impossibility of a being that is possessed of the blessedness of perfect knowledge of and association with God, and which then wilfully would reject all this. Moreover, the Modernist regards as impossible a God who cannot manifest His father-affection, unless first His creditor-instinct has been satisfied with a blood sacrifice. Nobody will consider the losses of a legendary Christ and of an impossible Christology as sad losses; they must be looked upon rather as fortunate eliminations. The elimination from experimental religion of the thought that the wrath of God must be appeased is no loss; in reality, it is a great gain, since, through more modern views, there is in the individual a diminishing and a removal of his own suspicion and mistrust of the love of God. We don't know anything of Jesus of Nazareth; but this is reliable, that since the days of His legendary existence God has enriched the world with the revelation of a genuinely healthy human life—let Him have done it in whatever way He willed to do it—the fact is here.

Dr. VanWyck makes the important statement that Modernism can never hope to become the religion of the masses; first, because it lacks the authoritative element; and, second, because it is unable to cast its opinions into dogmatic forms. There is little possibility for Modernists ever to arrive at a harmonious view of Jesus Christ. But this does not matter. The call of

the Modernist is not to again establish a sort of Church, an outward symbol of visible union. The call of Modernism consists of being in the world, manifesting the living piety of the heart and the inner experimental faith—the call for the organization of a body of persons finding satisfaction in the unity of a spiritual brotherhood relationship.

If this indeed is Modernism, then, in our opinion, it is in process of preparation for a twofold degeneracy: first, amalgamation with the Unitarian faith; and, second, a lapse into vague and ill-defined mysticism, which tendencies are not very difficult to note in Modernist writings in America.

Dr. C. J. Niemeyer brings the Modernist-Christview to bear upon the idea of religion. He discusses the question whether or not the Modernist ought to proceed to discard the name "Christ", since the Old Testament prophecies have not become fulfilled in Christ. According to Dr. Niemeyer, the Modernist conception is this: whether we believe in the coming of the Kingdom of God; that is, expressed in present day language; whether we believe in the moral-religious progress of humanity; and whether we believe that this progress is due to the further penetration of the principles and beliefs for which Jesus lived and died, and can be made through no other way. That is to believe in "Christ".

In the discussion by Dr. Vanden Bergh Van Eysinga, of "The Reasonable Conception of the Old-Christian Dogma", one becomes acquainted with a frankness of mind, a sincere confession of the weaknesses of Modernism, which appears to be in startling contrast with the arrogant and supercilious spirit displayed by many Modernists in America and Europe; when, as occasion demands, they deign in a patronizing manner to touch upon the orthodox position. Dr. Van Eysinga expresses his surprise that lately Christology has come to be considered by Modernism; whereas Modernism at one time was attracted almost exclusively by the Idea of God and the cognate questions of Determinism and the Freedom of the Will, Personality of God and Pantheism. Not so very long ago, avers Dr. Van Eysinga, Christology was considered by Modernism as super-

fluous. However, he discovers some lamentable and dubious characteristics cropping out in present day Modernism. According to his views, Modernism of today is thoughtless and superficial, and has a weak, philosophic foundation, and is possessed of a piety which is altogether irrational. His arraignment of the taunt of Modernism, that the thought-concepts of orthodoxy are hard and unyielding, sheds a curious light, for instance, upon the "mental frameworks" mentioned by Dr. Fosdick in his "Modern Use of the Bible", by which Dr. Fosdick tries to prove the superiority of the Modernist faith over that of the orthodox.

Dr. Van Eysinga contends that Modernism must be liberal-minded enough to acknowledge in the orthodox position the elements of truth. Really, he argues, *a priori* it may be expected that Christian experience is more correctly expressed in the doctrines of the orthodox church than in the irresponsible and haphazard whims of the mind of the first and best Modernist in our time. One might just as well demand of a child that it create its own new language, as to expect Modernism to express itself in a brand-new tongue when it begins to discourse on the subject of religion. The orthodox has the right to demand that Modernism know what it is talking about, and that it justify in a scientific manner its characteristic use of existing terms. With regard to the future development of Modernism, Dr. Van Eysinga counsels it to hold fast to the historical connection in religion, but this connection must not be ill-fitting—it must not smart. He quotes Tiele, a former Modernist professor of theology at the University of Leyden, as saying that the doctrines of the Trinity and that of the divinity of Jesus Christ are one and the same. Tiele confesses that for centuries these doctrines have been valued as being the very heart of religion, and that the acceptance thereof from time immemorial by believers has been considered as the mark of a Christian. And with commendable courage Dr. Van Eysinga asks, why Tiele neglects to state by virtue of what consideration the definition of the Modernist concept of Christianity ought to be put differently today.

Thus one may notice the variegated and confusing character of Modernism in the Netherlands, where it is far older, and has reached a more mature stage than Modernism in America. There are in it the elements of extreme rationalism, which, according to its own promoters, is a rationalism which is thoughtless, superficial, and unphilosophical. And there are also manifest today in the Modernism of Holland the remnants of the old faith, of conservatism, which remnants are nevertheless decried and ridiculed by the sons of the same Modernist household as obsolete anachronisms. Modernism is still far removed from the possibility of ever coming to a unity of faith. And by signs and tokens one may judge that it will never come to this, because its face is turned in the wrong direction. Is it saying too much, as we stated at the beginning of these articles, that when one studies the character of Modernism in the Netherlands, where it has outgrown characteristics of immaturity which still mark Modernism in America—as, for instance, the ornamentation of a confusing play of words; ambiguous terminology; and the supercilious chauvinism of youth —that Modernism is sowing the wind, bequeathing to the generations following the tragic task of reaping the whirlwind?

MIND IN THE REMAKING.

By D. Maurice Allan, M. A., Ph. D.,
Professor of Philosophy and Psychology, Hampden-Sidney College, Hampden-Sidney, Va.

(Dr. Allan was graduated from Hampden-Sidney College with the degrees of B. A. and M. A. Later he attended the University of Virginia, Columbia University and Harvard University. The major part of his graduate work in Philosophy and Psychology was done at Harvard, from which university he received his Ph. D. last year. Since 1923 he has been professor of Philosophy and Psychology in Hampden-Sidney College.)

Of Psychology the most startlingly true assertion that can be made today is that there is literally no such thing. There

are psychologies aplenty and all of them claim to be talking very earnestly about the same thing—the human mind. But to an honest-thinking layman passing from one school of text-book to another, Behaviorism, Introspectionism, Purposive Psychology, and especially reading what these scientific gentlemen have to say about each other, the effect is decidedly bewildering. There is, alas, no synoptic harmony of the psychological gospels; no simple declaration of a living, unitary personality—which is man. The scientific news about man's mind is as yet a polyglot story, a kaleidoscopic fusion of truths and near-truths, struggling to take form in prismatic unity and ever blurring again. The fact is that the human soul is at once the most interesting and the most baffling thing in the world.

But on deeper thought, such diversity of portraiture has a brighter side to it. For it signifies the boundless variety and richness of the mind of man, as well as the amazing diversity of approach from which it may be studied. Is it, after all, surprising that this, the final and most sublime handiwork of the Creator—however tarnished and defaced the creature has made it—with its wealth and profusion of image and feeling and impulse, should defy expression in a single formula? Yet half the errors of psychologists today, in reading the soul aright, are probably due to just this misleading passion for unification. From one-talent simplicity to creative genius, from animal lust to saintly joy in martyrdom—can such vast ranges be brought within a scientific scale or understood in terms of an identical law? Here then lies the challenge of all busy, humble explorers in the rich continent of personality: how to be faithful to concrete detail in its luxuriant variety and how to discern the law-abiding unity of the whole man.

We propose in this paper to study some of the major contributions of recent psychology to the real understanding of human nature and to see, if possible, how these half-lights may blend into a living picture of integral personality in action.

Perhaps the outstanding movement of the past decade is the widely-hailed, much-derided Behaviorism. To its disciples an epochal revelation, to its critics a blind alley—it has raised

an issue that still sunders the students of mind into two hostile camps. Rising as a protest against the over-subtleties of introspection, Behaviorism raised its militant banner with the slogan: "Mind is what it does"—*not* what it mysteriously seems to be from futile, inside scrutiny. What is fear? If you would know it really, then study the stirred-up state of the bodily organism, the tensed muscles, the heightened blood-pressure, the quickened heart-beat and respiration, the energizing chemical flow from the adrenal glands, the suspension of the digestive functions, the staring pupils, dilated nostrils, clammy skin and the overt reactions of crouching concealment or headlong flight. How intelligibly it stands forth as an emergency response to a critical situation in the environment. If you would understand memory, then watch memory in action; measure the repetitions and periods of memorizing and then the quantitative output of recall. To think is to talk inaudibly, to rehearse possible courses of action with unseen muscular quivers in throat and limbs; in other words, an emergency adjustment when instinct and habit fail. Similarly, to feel pleasure is to accept or to be about to accept a beneficial stimulus. The emphasis, then, is upon action, response, adjustment, whether externally observable or only microscopically recordable. If consciousness is not ignored by the condescending behaviorist, then, forsooth, its flickering, elusive changes are but incidents in the active, responsive, embodied life of the organism.

As a method of investigation, Behaviorism has abundantly justified itself by its fruits. It has revitalized psychology, brought it into closer contact with the problems of life and opened up new vistas of understanding. It is in fact the method of everyday life, only scientifically refined. Do we not read each other's mind by a wealth of bodily symbolism—the resolute stride, the buoyant chestiness of confidence, the gentle gestures of yearning or supplication, the clenched fist of defiance, the half-averted, side-long glances of coquetry, the huddled droop of despair, the heave of the breast and sparkle of the eye that attest love's eagerness? That the soul shines

through its outer casement is what poets and prophets have for ages been telling us. Hypocrisies and repressions are but exceptions that prove the rule. This despised body is yet the temple of the Holy Ghost. With its wonderful brain of nine billion nerve cells and its thousands of muscular and glandular reactions, it is surely a worthy study for those who would understand well the conscious soul that animates it.

The cardinal error of Behaviorism as a creed lies not in what it affirms, but in what it denies. To ignore or repudiate the introspective study of consciousness as the leaders of this school have done is to commit the unpardonable scientific sin of neglecting relevant data. It is, in a word, to offer *half a man*. If consciousness without bodily behavior is obscure and ineffectual, behavior without consciousness is meaningless and blind. The luminous play of imagery, the contrasting ranges of pleasure and pain, the complex thrill of surging emotions, the subtle variety of conscious attitude and meaning—these are more than theoretic interest. They are keys to understanding and control. For body and mind are so delicately and minutely interwoven that the tangled threads of erring reason and impulse require unravelling from both sides. Thus if we are confronted by juvenile delinquency, it is not enough to place the boy in a new environment, to make his body clean and athletic, to stimulate him with good literature and to spur him on by judicious rewards. It is also necessary to win his confidence, to study with sympathy his habits of thought and emotion and to appeal consciously or subconsciously to his highest motives. Hence, beyond a certain point, Behaviorism is powerless. We must study the laws of mind from within as well as from without.

Another achievement of the past quarter of a century has been a more intelligent understanding of the dynamics or driving forces of human nature. It is now realized that man is neither a paragon of self-directing reason nor a bundle of socially acquired habits, but a creature of instinct and emotional urge. This is not to deny the guidance of rational insight, of intelligent foresight and social, and well as personal conscience,

but to insist that the primal forces are stronger and more urgent. The hot rush of anger, the haunting lust for revenge, the chilly frenzy of fear, the burning of curiosity, the spur of eager rivalry, the craving for prestige, the resistless attraction of sex, the tireless energies of maternal tenderness—are these not the master-forces which hold sway over the drama of life? Long and painstaking investigation of these instinctive urges has at length yielded a fairly lifelike picture of their nature and workings, their characteristic stimuli and responses, their attendant emotions and natural goals. Four major truths have emerged from the fires of controversy: First, these instincts or "urges" do not express themselves in fixed, stereotyped responses, as in the case of insects; but their cores of purposive striving are extremely susceptible to intelligent adjustment and habit-formation. Secondly, they furnish nine-tenths or more of our mental energy, and when thwarted the tension of this dammed-up energy is fraught with potential danger. Thirdly, they mould to an amazing extent the premises of our thinking and the form of our ideals. Fourth, the successful and harmonious fulfilment of these basic urges is one of the principal conditions of our mental well-being and happiness; conversely, their conflict and obstruction are major causes of human dissatisfaction and misery. They thus determine in large measure our likes and dislikes, our joys and sorrows.

The next chapter of discovery in mental dynamics has been the curious story of how we adjust ourselves to the inevitable thwartings of these deep-rooted desires. For, after all, the course of instinct in general, like love in particular, never does run smoothly. Life is a school, not only of hard knocks, but of curbing necessity and social discipline. The normal fate of our natural desires is to suffer postponement and partial, if not entire, suppression. These restricting agencies are of four types: (1) Conflicts of desire, as when a man is torn between love of home and the patriotic impulse to fight. (2) The prohibitions of society and conscience, as, for example, the restraints of convention or chivalrous idealism upon loving not wisely but too well. (3) Personal handicaps. How often, alas,

desire for popularity is held in check by homeliness of feature or educational neglect. (4) The vicissitudes of fortune, as when the urge to excel or accumulate is crushed by devastating fire or flood. But in all these circumstances, to veto is to challenge and the soul of man, though not "unconquerable", is not easily daunted. Psychologically speaking, this means that the pent-up urges of our nature generate tension of mind and body, which is only allayed when the personality has achieved experimentally or under guidance a more or less satisfactory "solution". The solution may be negative or positive, retrograde or progressive, compensatory or victorious.

The variety of solution is a striking tribute to the adaptability of the human mind, as well as to the many-sidedness of existence. Let us briefly survey some of the outstanding methods by which tension is released and harmony restored. The psychologist has fallen into the unfortunate habit of calling these "mechanisms"—"defense mechanisms", "compensatory mechanisms" and what not. But the facts speak eloquently of purposive adaptation, rather than of mechanical adjustment.

One of the most alluring solutions—called introversion or artistic thinking—is that of escape from grim reality into the Elysian fields of the imagination. How happy a pilgrimage and yet how dangerous! Castles in Spain, the palatial dreams of the hobo, the Utopian fancies of the ne'er-do-well and, but a few steps beyond, the delusions of persecution and grandeur. "If we can dream and not make dreams our master," wrote Kipling in one of his profoundest moments. What greater heritage of the race than the dreams of youth and the visions of age? Yet when action yields place to imagination and inward rupture exceeds outward accomplishment, there comes a danger-point for individual and society. Must it not have been the spectacle of this very human failing writ large in the early Church that led the apostle James to pen his magnificent defense of faith justified by works? To see the vision splendid is the glory of the Christian pew; to substitute vision for service its consuming vice.

Another way of escape is by repression, which may be con-

scious and voluntary or subconscious and instinctive. The infamous school of Freud tell us that our desires must pass the Censor—a sort of private demon, social conscience and Mrs. Grundy rolled into one—and those which fail to pass this august board of censorship are driven back into the lurking depths of the unconscious mind, the pit from which they are hewn. Forgotten, but not gone, they there lead a life of ceaseless, subterranean activity until such time as they can evade, outwit or pacify the Censor and so escape into the daylight of consciousness. This notorious secret-dungeon, trapdoor theory of our mental life, which reads more like a Sherlock Holmes mystery or a Sabatini intrigue than sober science, is now discounted by serious students of the mind as semi-fictitious. Moreover, its deification of sex, its distorted sense of values and its tendency to recommend license of impulse rather than moral discipline and self-sacrifice have made this doctrine a menace to the innocent and the credulous.

There is, nevertheless, a kernel of truth in the teachings and warnings of Freudian psycho-analysis. Repression in itself is a dangerous and generally ineffectual solution. The tragic history of monasticism is a grim commentary upon its basic unsoundness. Its unnatural suppression of all natural desires bred secret lasciviousness of thought, unbridled hallucinations and various neurotic symptoms. Not infrequently, if we can credit history, it resulted in wild outbreaks of sensuality and distressing alternations of personality *a la* Jekyll and Hyde. The finest fruitage of Christian asceticism—characters like St. Francis of Assisi—became what they were in spite of repression, or rather because with them repression led on to sublimation. The real teaching of Christianity, as it came from the unerring insight of the Master Himself, was that self-fulfilment, not repression, is the highest law of life. The self-negation taught was not an end in itself, but a means to an end, that of spiritual achievement. The parable of the house swept and garnished and the seven devils was evidently meant as a warning on this grave question. If any further confirmation were needed, the great, teeming social laboratory of the East

has for ages tried this method experimentally and in sadness found it wanting. The advice of the psychologist today is then: Do not repress your baffled or conflicting desires. Face them frankly and courageously; and wherever possible find a constructive fulfilment.

A more positive, but not ideal, type of solution lies in a change of thought or attitude towards the obstructed motive. A man fails to obtain a coveted promotion in his profession. He concludes that fate is against him or that the honest worker does not receive just recognition these days; it's the fellow with "brass" and so on. This is "rationalization". Or the boss is unbusinesslike, susceptible to flattery and no real judge of human nature. Here we have "projection"; its motto: don't blame yourself, if you can possibly blame others. This may turn into the "sour-grapes mechanism": and our suffering hero says, "Well, after all, that big job isn't all it's cracked up to be—terrible responsibility, exposure to criticism, nervous prostration probably". Or more optimistically, "I've got a lot to be thankful for; at my age I'm lucky to be where I am; a lot of men I know couldn't hold down this job, etc". Similarly the embittered lover pounces upon the frailties of the other sex, shakes his head ominously over his poor married acquaintances and strives to rejoice in his precious liberty. Rationalization, even at its best, has a strain of moral cowardice in it. The unanimous excuse-makers of the Gospel parable were vigorous rationalizers. Every minister of the Gospel could write a book on the absentee or office-shrinking rationalizations of the weaker brethren in the pews. One even suspects that good, devoted Christians take refuge thus in the "Will of God" when they should be fighting the enemy. The Master Himself, when evils encircled, never tolerated meek resignation, even in the face of mountains of difficulty.

In "compensatory activity" we find a more progressive type of solution. This is to discharge the energy of the pent-up motive by an equivalent satisfaction. The homely woman becomes vivacious and charming. The little man may assume dignity and masterful address. The bashful hostess may bustle

about the tea-service. The unmarried compensate for life's denials by excessive interest in the rearing of their nieces and nephews. Unfortunately, compensations may be ill-chosen and degrading. Many a man has drowned his troubles in drink, in drugs and dissipations of mind and body—realizing the illusory character of the compensation only too late.

But happily this is not the last word, for sublimation is open to every human being. Sublimation may be defined as the substitution of higher, that is, more constructive, wholesome and socially helpful, activities for the one's denied expression. The war mother sublimates her anxiety and maternal yearning by tireless Red Cross work. The moral crusader distils his native pugnacity into righteous indignation and the fight against evil. Natural curiosity is disciplined into the scientist's passion to investigate. Crude biological fear becomes the nobler dread of failure and dishonor. The lust for power is transmuted into missionary enthusiasm and the passion for spiritual conquest. Desire for social approval is elevated into hunger for Divine approval. The consuming urge to excel is refined into "coveting earnestly the best gifts". Thwarted human affection flames forth into love of God and compassion for humanity. Thus may we rise on stepping stones of our dead—or dying—selves to higher things.

Here psychology, "bowing the head with natural piety", can only confirm the fact and delineate something of the process. It cannot give the ultimate explanation. The higher does not *naturally* emerge from the lower. The lower cannot create the higher. There may be laws of transformation and creativity; but they are not natural laws. The spiritual laws lie beyond and above. It is the genius of true religion to reveal the goal, to effect the transformation and to nourish the new motives until they grow into master-passions. It is at once the glory and the supremacy of Christianity that all down the centuries since its birth in countless lands it has sublimated in one increasing purpose the deepest and widest desires of humanity, as no other religion has done. Hunger and thirst, the zest for adventure, the lust for conquest, the passion to excel, the hot

fighting blood, the powerful motives of sex attraction and parental love, the craving for knowledge, the instinct to create and construct, the yearning for self-expression in art, music and literature, the primal need of companionship, the deep hunger for hero-worship—all these have been poured forth, purified, disciplined, dedicated, exalted and enriched in the service of the Master of human personality, Jesus the Christ.

THE UNION SEMINARY REVIEW

EDITORIAL STAFF

EUGENE C. CALDWELL, D. D., Editor-in-Chief; HOLMES ROLSTON, JR., and JAMES MILTON MCKNIGHT, Associate Editors; T. K. MORRISON, Missionary Editor; ERNEST TRICE THOMPSON, D. D., Book Editor; EDWARD MACK, D. D., and W. TALIAFERRO THOMPSON, D. D., Review Editors.

LESLIE H. PATTERSON, *Business Manager.*

W. H. MCCORKLE, *Asst. Business Manager.*

Subscription, $1.50 a year in advance; foreign, $1.75; single copy, 40 cents.

Entered at the Post-Office at Richmond, Va., as second-class mail matter. Published quarterly during the year—October, January, April, July—by the professors and students of Union Theological Seminary in Virginia in the interests of the whole Southern Presbyterian Church.

Change of address, discontinuance, or failure to receive THE REVIEW promptly and regularly, should be reported to the Business Manager.

Each contributor is solely responsible for the views expressed in his article.

BOOK REVIEW DEPARTMENT

PROFESSOR ERNEST TRICE THOMPSON, D. D.,
Union Theological Seminary, Richmond, Va.
BOOK EDITOR

BOOK REVIEW STAFF

PROFESSOR THOS. W. CURRIE, D. D.,
Austin Theological Seminary, Austin, Texas.

PROFESSOR ARTHUR G. JONES, D. D.,
Austin Theological Seminary, Austin, Texas.

PROFESSOR JAMES B. GREEN, D. D.,
Columbia Theological Seminary, Columbia, S. C.

PROFESSOR RICHARD T. GILLESPIE, D. D.,
Columbia Theological Seminary, Columbia, S. C.

PROFESSOR WALTER L. LINGLE, D. D.,
Assembly's Training School, Richmond, Va.

REV. WM. M. ANDERSON, D. D.,
Dallas, Texas.

REV. G. F. BELL, D. D.,
Louisville, Ky.

REV. R. F. CAMPBELL, D. D.,
Asheville, N. C.

REV. A. F. CARR, D. D.,
Savannah, Ga.

REV. W. L. CARSON, D. D.,
Richmond, Va.

REV. C. V CRABB, B. D.,
Clarksdale, Miss.

REV. J. R. CUNNINGHAM,
Gainesville, Fla.

PROFESSOR CHARLES E. DIEHL, D. D.,
Southwestern College, Memphis, Tenn.

REV. H. W. DUBOSE, D. D.,
Spartanburg, S. C.

REV. JOSEPH DUNGLINSON, D. D.,
Danville, Va.

REV. JAMES L. FOWLE,
St. Louis, Mo.

PROFESSOR D. S. GAGE, D. D.,
Westminster College, Fulton, Mo.

REV. A. D. P. GILMOUR, D. D.,
Wilmington, N. C.

REV. J. F. HARDIE, D. D.,
Houston, Texas.

REV. W. E. HILL, D. D.,
Richmond, Va.

PROFESSOR FRAZER HOOD, Ph. D.,
Davidson College, Davidson, N. C.

PROFESSOR DUDLEY JONES, D. D.,
Presbyterian College of South Carolina, Clinton, S. C.

PROFESSOR EDWARD MACK, D. D.,
Union Theological Seminary, Richmond, Va.

PROFESSOR W. TALIAFERRO THOMPSON, D. D.,
Union Theological Seminary, Richmond, Va.

PROFESSOR THORNTON WHALING, D. D.,
Kentucky Theological Seminary, Louisville, Ky.

PROFESSOR ANDREW W. BLACKWOOD, D. D.,
Kentucky Theological Seminary, Louisville, Ky.

PROFESSOR M. RYERSON TURNBULL, D. D.,
Assembly's Training School, Richmond, Va.

REV. CHARLES L. KING, D. D.,
Richmond, Va.

PROFESSOR GEORGE LANG, D. D.,
University of Alabama, University, Ala.

REV. R. A. LAPSLEY, JR., D. D.,
Columbia, S. C.

REV. J. S. LYONS, D. D.,
Atlanta, Ga.

PROFESSOR J. B. MASSEY, D. D.,
Hampden-Sidney College, Hampden-Sidney, Va.

REV. D. P. MCGEACHY, D. D.,
Decatur, Ga.

REV. DUNBAR H. OGDEN, D. D.,
Mobile, Ala.

REV. H. B. SEARIGHT,
Washington, N. C.

REV. J. C. SILER, D. D.,
Fishersville, Va.

REV. ERNEST THOMPSON, D. D.,
Charleston, W. Va.

REV. H. H. THOMPSON, D. D.,
Baton Rouge, La.

PROFESSOR R. K. TIMMONS, D. D.,
Arkansas College, Batesville, Ark.

REV. H. S. TURNER, D. D.,
Staunton, Va.

REV. JAMES I. VANCE, D. D.,
Nashville, Tenn.

REV. J. G. VENABLE, D. D.,
Chattanooga, Tenn.

PHILOSOPHY.

THE MAKING OF THE MODERN MIND. A SURVEY OF THE INTELLECTUAL BACKGROUND OF THE PRESENT AGE. *By John H. Randall, Jr., Assistant Professor of Philosophy, Columbia University.* Houghton Mifflin Co., New York City. Pp. 652. $5. "This book aims," we read in the foreword, "by entering sympathetically into the spirit of the past, to make the thought of the present more intelligible." Dr. Randall has succeeded remarkably well in accomplishing this aim. Beginning with the Middle Ages, he has summarized all the more important movements which have influenced our modern thinking. There are times indeed when his own predilections, which are naturalistic, become apparent. Thus he appears to look forward to a society that will contain "a religious life on a naturalistic basis, in which scientific knowledge, aesthetic feeling, and moral aspiration are blended in one whole". He seems to approve of the words of Santayana: "The shell of Christendom is broken. Our whole life and mind is saturated with the slow, upward filtration of a new spirit—that of an emancipated, atheistic, international democracy. Even prelates and missionaries are hardly sincere or conscious of an honest function, save as they devote themselves to social work." The book therefore has its serious limitations. Yet we know of no one book which will give a man a better idea of the intellectual world in which we live. To read and digest its contents is equivalent to a liberal education.

ERNEST TRICE THOMPSON. *Union Theological Seminary.*

PERSONALITY AND REALITY. *By J. E. Turner, Ph. D., University of Liverpool.* The Macmillan Co., New York City. Pp. 190. $1.50. Dr. Turner thinks that the advance of Science, far from disproving Theism, has now made it possible to *prove* the existence of a supreme Self. Accepting Evolution as definitely established, he argues, first, to the proven development (or evolution) of Personality, or Selfhood. Next, that this Selfhood always reveals its presence by increasing dominance over the world of lower forms, to just the degree that its Selfhood is developed. Next, that this dominance is manifested through the use of mechanisms of varying forms. That just to the degree that the mechanism—product of a Self—is perfected, it works more and more automatically—that is, it works, acts. *as if* it were an independent, self-running existence—to the same degree, also, *hiding* from notice the Self which, nevertheless, has given it its form and started its activities: for example, the mechanisms of our great factories, which seem almost intelligent, in the extraordinary perfection of their automatic processes. Now the material

Universe is a pure mechanism, perfectly running, perfectly automatic. It, therefore, must also be the product of a Self, a mechanism also which, but in absolute degree, hides from notice, by the perfection of its own permanence and automatic completeness, the Self which has framed and initiated its activities. This Self, also, must be an Absolute and Supreme Self, as it has framed the Universe Mechanism.

The above brief statement hardly does justice to the cumulative effect of the argument which is, at least, suggestive and well worth study.

D. S. GAGE. *Fulton, Mo.*

THEOLOGY.

ADVENTUROUS RELIGION. *By Harry Emerson Fosdick.* Harper & Brothers, New York City. Pp. 326. This volume contains a group of essays that have appeared in Harper's Magazine, the Atlantic Monthly, or the Ladies' Home Journal. They are non-controversial in spirit, and are called forth by the "perplexing and challenging religious situation in America, created in part by the rise of fundamentalism".

In these pages three types of thought are soundly rebuked: a Godless science, an "acrid literalism", and an "arid liberalism". The caustic criticism of some of Modernism's ways is well worth the price of the book.

To those who have been profited by Dr. Fosdick's earlier writings and have been grieved by his apparent drift toward Unitarianism, two confessions of personal faith will be somewhat reassuring. I say *somewhat* because, as seems to be his custom now, he fails to use clear and unequivocal language concerning Jesus Christ. He speaks (on page 10) of himself as one who "holds a high interpretation of Jesus, and sympathetically understands what the Nicene Fathers were driving at when they lifted their victorious cry that 'true God of true God' has come to us in him". Again he writes (page 323), "For my part, I have a theology about Jesus, am sure that if one does not find the Divine in that transcendent and crystalline life, one will not be likely to find the Divine anywhere, and as the years pass I see more clearly, not less, the light of the knowledge of God's glory in his face".

DUNBAR H. OGDEN. *Mobile, Ala.*

MY IDEA OF GOD. *Edited by Joseph Fort Newton.* Little, Brown & Co., Boston, Mass. Pp. 285. $2.50. "My Idea of God" is a rare kind of book; indeed, it is unique: I know of no other book like it. It is a collection of essays by eighteen men, who undertake to set out in words what God means to them. "It is an extraordinary series of

papers, in which Jew and Gentile, Catholic and Protestant, Modernist and Fundamentalist, Christian Scientist, Quaker, Ethical Culturist, Humanist, Empiricist and Mystic tell us, frankly and intimately, not why they believe in God, but in what terms they think of God, Who is both the mystery and the meaning of life." The result of this collaboration is "a symposium of faith", but not a symphony. For there is here not only variety, but contrariety, of conception. The views of the Divine Being bound up together in this volume cannot possibly be reduced to a harmony.

So if a man has no satisfactory idea of God and is in search of one, it seems likely that he might find here what he wants. Does one crave a God of infinite perfections? He may find Him portrayed in this volume. Or does one prefer a finite God, a God who "has always been struggling, failing and beginning again, falling and rising again: a million times halted, turned aside, and defeated"? He can learn about Him in this book. If one is in love with the theory of evolution, he may be gratified to find in this book his favorite principle applied to the Deity. "An evolving God" is one of the amazing discoveries of this scientific age. The evolving God of the Pantheist has long been a familiar notion; but this is different.

The reader who likes the kind of literature contained in this volume will find all the essays interesting, and some of them very helpful. On finishing some of the papers, the reader wishes for more from the pens of their authors. But on reading through others of them, he feels that he has had enough of that way of thinking about God. For three of the contributors manage to tell us what they think of God without so much as referring to Jesus Christ, who more than any other, more than all others, clarified and enlarged men's thought of God. And a fourth contributor, though he mentions Jesus, does not acknowledge himself indebted to Him, in the least, for his idea of God. His acknowledgments of debt are made to others. It seems strange to a Christian that any man in Christendom, writing of his conception of God, should find no occasion to mention Jesus Christ as an influential, if not a decisive, factor in his thinking.

This book is worth reading. That is more than can be truthfully said about many volumes now issuing from the press.

J. B. GREEN. *Columbia Theological Seminary.*

NEW CHALLENGES TO FAITH. WHAT SHALL I BELIEVE IN THE LIGHT OF PSYCHOLOGY AND THE NEW SCIENCE. *By Sherwood Eddy.* George H. Doran Co., New York City. Pp. 256. $1.50. Sherwood Eddy spent the academic year 1925-6 at Columbia University and Union Theological Seminary in catching up with the new science and with the new currents of thought in philosophy and theology, and in relating them

to the Christian system. In this volume he shares with us the results of his study. In chapter 1 he describes the new science, in chapter 2 the new psychology, in chapter 4 the new views of the Bible, summarizing the main conclusions of modern criticism. Dr. Eddy's own views are rather extreme; nonetheless he believes that the real value of the Bible is unimpaired. The remaining chapters present the author's reconstruction of Christianity in the light of these and other challenges to the faith. Written from a definitely liberal standpoint, the value of this book will be differently estimated according to the theology of the reader. The minister who has not read widely along the lines indicated above will find it a very informing book; on the whole, a reassuring book, for "through it all flames the light of spiritual assurance which masters every achievement of human progress".

ERNEST TRICE THOMPSON. *Union Theological Seminary.*

RELIGIOUS EXPERIENCE. THE BAIRD LECTURES FOR 1924. *By Rev. R. H. Fisher, D. D.* George H. Doran Co., New York City. Pp. x, 319. $2.25. This book is a study of Religious Experiences, in the light of wide reading and genuine scholarly knowledge, but, which is far better, perhaps, in the light of a wide and fruitful experience in various pastorates. Its range is inclusive—Hindrances to Becoming Religious, The Approach to Religion, The Crises of the Soul (The Fall, Forgiveness, Conversion, Regeneration), The Making of Christian Character, The Moral Results, Middle and Old Age, Hope for Time and Eternity. Under these heads are many a sub-title, covering most phases of the Christian life. The advice and counsel given is often wise and helpful. The constant endeavor is to explain these experiences in language which shall be in harmony with theological doctrines, yet be expressed in simple language so as to help the everyday problems of men. Occasionally one wishes the author had been somewhat more theological in his explanations—without intending it, doubtless, he has at times seemed to explain a doctrine away. The style is clear, illustrations excellent, and the book contains much of value to a pastor.

DANIEL S. GAGE. *Fulton, Mo.*

"THINGS MOST SURELY BELIEVED." *By Gerrit Verkuyl.* Fleming H. Revell Company, New York. Pages 219. Price $1.50. The author of this volume has attempted a popular presentation of the essentials of the Christian faith. He had in mind the need of interdenominational Bible classes for a text book dealing with the fundamental doctrines upon which Evangelical churches are agreed. There are twelve chapters, and at the end of each chapter suggestions for discussion, also

a list of books on the subject of the chapter. The author has done a splendid piece of work. The book can be used with profit by any group desiring to review the reasons for the faith of the church. Ministers desiring to preach on the fundamentals of faith will find usable material, also suggestions as to methods of presentation.

C. L. KING. *Richmond, Va.*

THE VIRGIN BIRTH. A STUDY OF THE ARGUMENT FOR AND AGAINST. *By F. Pierce Ramsay, Ph. D.* F. H. Revell Company, New York. $1.25. 111 pages. Dr. Ramsay bases his argument upon a close and scholarly examination of the Scriptures in the original Hebrew and Greek text. He marshals the evidence in favor of the Virgin Birth in an original and convincing way. He has given a brief, but able, discussion of this great doctrine and has thereby placed all earnest students of the Word under obligation to him.

EUGENE C. CALDWELL. *Union Theological Seminary.*

PROVIDENCE, PRAYER AND POWER. *By Wilbur Fisk Tillett.* Cokesbury Press, Nashville, Tenn. Pp. 338. $2.50. This is an important book. Dr. Tillett is Professor of Christian Doctrine in Vanderbilt University and is a master of his subject, as this recent book clearly shows. Writing from the standpoint of a preacher, I consider this the most useful book I have read in several months. It is a book that enlightens the mind and provokes thought. Its style is clear and easy to read. Dr. Tillett has combined in a unique way three great themes, Providence, Prayer and Power, and as we read the book we see that they belong together, each having its own place and sphere. Each subject is treated with profound and practical insight. This shall be one of my treasure books.

JOHN H. SILER. *Fishersville, Va.*

THE RELIGIOUS PRESS DIGEST: A MONTHLY RELIGIOUS PERIODICAL DIGEST FOR CLERGYMEN AND LAYMEN. 510 Enterprise Building, Milwaukee, Wis. 25c. copy. $3 a year. This periodical publishes each month in condensed form the leading articles gleaned from the religious press. For example, it will reprint soon the substance of Dr. H. C. Vedder's article in the January number of the UNION SEMINARY REVIEW on "The Origin of the New Testament". We commend The Religious Press Digest as a great aid in keeping ministers informed as to the theological and religious discussions of the day.

EUGENE C. CALDWELL. *Union Theological Seminary.*

THE BIBLE.

THE BIBLE, ITS ORIGIN AND GROWTH. *By Costen J. Harrell.* Cokesbury Press, Nashville, Tenn. $1. 190 pages. Dr. Harrell, pastor of Epworth Methodist Church, Norfolk, Va., has splendidly accomplished a difficult task. He has given an interesting, yes, a positively fascinating account of how the separate books of the Bible came to be written, how they were collected into one volume, and how they were eventually accepted as inspired and authoritative. And all this in 190 pages. His style is concise, crystal clear and alluring.

The Pentateuch, as it stands, contains large sections received directly from Moses. The original Mosaic laws (so Dr. Harrell thinks) were subsequently expanded and added to, just as the American nation has added amendments to its Constitution of 1789. He thinks the book of Daniel was written about 165 B. C. The Old Testament Canon was gradually formed in the following three stages: (1) The Law, 450 B. C.; (2) The Prophets, about 200 B. C.; and (3) The Writings (Psalms, etc.), before 100 B. C. Dr. Harrell admits that not a few of his views are conjectural and lacking of clear proof. While differing from Dr. Harrell in some of his positions, I take pleasure in recommending his book as an able and charmingly written discussion of a difficult subject.

EUGENE C. CALDWELL. *Union Theological Seminary.*

THE SONG OF MYSTERY. *By S. L. Christian.* Longmans, Green & Co., New York City. Pp. 213. $2.25. In these days of religious controversy and bustling money campaigns and social service we do not come across many books on the quiet, contemplative, mystical side of Christianity. Few books are being written on the Song of Songs. It is really refreshing in these times to read a devotional commentary like this one on such a neglected book of the Bible. It is almost like a breath from another world. Some may object to the strong sacerdotal coloring of this book, and to the fact that there is such a glorification of the sacraments and orders of the church.

CECIL V. CRABB. *Clarksdale, Miss.*

DEUTERO-ISAIAH: A COMMENTARY; TOGETHER WITH A PRELIMINARY ESSAY ON DEUTERO-ISAIAH'S INFLUENCE ON JEWISH THOUGHT. *By Reuben Levy, M. A., Professor of Biblical Literature in the Jewish Institute of Religion, New York.* Oxford University Press, New York City. 286 pages. This book will be of special interest to students of the particular and much discussed problems of the last twenty-seven chapters of Isaiah. Those interested in the Messianic message of these chapters will not find much of value in this book, except in a nega-

tive way. The author, of course, accepts advanced radical views of the dissection of Isaiah and of the late date of origin of the larger part of the whole book. He also holds to the interpretation of the Servant of Jehovah as of Israel as a nation. It will be interesting, however, to note in reading the book that many of the earlier Jewish Rabbis accepted the *personal* Messianic meaning of the Servant of Jehovah passages, a view which has been quite arbitrarily perverted to the *national* idea by modern Reformed Jews and radical Gentiles.

The two special points of interest in this book are: the detailed instances of the use of "Deutero-Isaiah" in all Jewish literature from the days of Isaiah on down to our own time; and the scholarly and suggestive translation of the twenty-seven chapters. The chief value of the book lies in the latter, and will repay the reader richly. After reading the author's faithful translation of the fifty-third chapter he will be convinced that the Servant there spoken of is a Personal, not a National, Messiah, and will instinctively turn to the author with that ancient question: "Art thou a master in Israel, and knowest not these things?" A candid reader must conclude that the author has failed to reach the goal of his argument: that the Servant of Jehovah is the Jew.

EDWARD MACK. *Union Theological Seminary.*

BEHIND THE THIRD GOSPEL. A STUDY OF THE PROTO-LUKE HYPOTHESIS. *By Vincent Taylor, B. D., Ph. D.* Oxford University Press, New York City. The Proto-Luke Hypothesis was first suggested by Canon Streeter in an article in the Hibbert Journal for October, 1921. Briefly stated, the theory is as follows: The non-Markan sections of the Third Gospel form a complete and connected story which had been assembled and edited by Luke before he knew of Mark's Gospel. After his discovery of Mark, the author inserted at convenient places in his work extracts from the Second Gospel and published the expanded edition.

This theory reverses the commonly accepted explanation of the composition of the Third Gospel, according to which the framework is supplied by Mark (as is the case with the First Gospel); material from "Q", and other matter peculiar to Luke having been inserted into this foundation by the Evangelist. The new theory makes QL the foundation document, with Mark as a secondary source. Dr. Vincent Taylor has spent three and a half years investigating this theory and has embodied the results of his study in the book, "Behind the Third Gospel".

The author claims for this foundation document a date earlier than and a historical value equal to and sometimes superior to Mark, especially in the Passion and Resurrection Narratives. With the Proto-

Luke Hypothesis, Dr. Taylor is able to explain satisfactorily the most difficult of the Lukan problems—such as the "Greater" and "Lesser" interpolations (Luke 9:51—18:14; 6:20—8:3), the divergence of Mark and Luke in the Passion stories, the preference of Luke for Q, where Mark and Q overlap, and a number of puzzling sentences due to Markan insertions.

The book is clearly and convincingly written. At times the routine analysis grows tedious, and there is some monotonous repetition. In a few places the author, in his eagerness to make his case, has overstated the facts.

However, the book is exceedingly interesting and will be read eagerly by all who are interested in the sources of our gospels, in the historical dependability of their writers, and in the earliest attempts to tell the story of Jesus. Dr. Taylor has made a thoughtful and valuable contribution to the literature of gospel-source criticism.

DWIGHT M. CHALMERS. *Greensboro, N. C.*

THE NEW TESTAMENT DOCTRINE OF THE CHRIST, THE BAMPTON LECTURES FOR 1926. *By the Rev. A. E. J. Rawlinson, D. D.* Longmans, Green & Co., Ltd., New York City. 288 Pages. $5. The main thesis of this able book may be stated as follows: The Christian Church, by the beginning of the fourth century, affirmed that Jesus Christ is Himself, in the ultimate roots of His being, co-essentially and eternally one with the Father; and the church was right in doing so. Dr. Rawlinson maintains that this high doctrine of the person of our Saviour is taught, not indeed explicitly and formally, but by clear implication in the New Testament.

Within the New Testament itself Dr. Rawlinson finds successive steps in the advancement of the doctrine of Christ, as follows: Teacher, Prophet, Messiah, and finally God. The method of this distinguished scholar is throughout historical and critical. He gives the historical background of the various New Testament books and upon that background places in an ascending scale the unfolding of the doctrine of the person of Christ.

We commend this book to all serious students of the New Testament.

EUGENE C. CALDWELL. *Union Theological Seminary.*

THESE TWELVE. *By Charles R. Brown.* The Century Company, New York. Pages 278. Here is a fresh, illuminating study of the Apostles. Owing to the fact that little is known concerning James, the son of Alphaeus, Lebbaeus and Bartholomew, the author has omitted these three from his book and substituted chapters on Paul, Barnabas and Jesus.

The author approaches the study of the characters with sympathy and rare insight into the workings of the human mind. Paragrapn after paragraph is filled with short, striking sentences. The language is distinctly American. The illustrations make the book worth the price. The readers will readily see why Dr. Brown is wanted at so many assemblages of young people.

The reviewer has no hesitancy in saying that this is the best book he has read on the Apostles. Preachers and teachers will not attempt lectures on The Twelve without Dr. Brown's book close by.

C. L. KING. *Richmond, Va.*

STUDYING THE EPISTLE TO THE HEBREWS: A GUIDE TO DIRECT YOU IN YOUR OWN STUDY OF THIS EPISTLE. *By M. Ryerson Turnbull, D. D., Professor of English Bible, General Assembly's Training School for Lay Workers, Richmond, Va.* Published by the Presbyterian Committee of Publication, Richmond, Va., and Texarkana, Ark.-Tex. 50c. paper, 75c. cloth. 125 pages. These studies, now published in book form, recently appeared weekly in the Christian Observer. I read them, as they appeared week after week, with increasing interest and delight. Dr. Turnbull's exposition of Hebrews is "popular", in the best sense of the word, simple, plain, direct, and at the same time scholarly, accurate and thorough. With remarkable skill and ease he leads the student into the real meaning, into the very heart and soul of this majestic Epistle. It is ideally suited as a guide for Bible Classes. By all means let our pastors and people get it and carry though a systematic course of study. I predict that to all who do so the Epistle to the Hebrews will become a new and living message.

EUGENE C. CALDWELL. *Union Theological Seminary.*

CHRIST'S LAST MESSAGE TO HIS CHURCH: AN EXPOSITION OF THE SEVEN LETTERS OF REVELATION I-III. *By William Evans, Ph. D., D. D.* Fleming H. Revell Company, New York. 223 pages. $1.75. In the first three chapters of Revelation our Saviour sends "letters" (messages) to seven churches in the Roman Province of Asia. He gives the names of these churches. There is no evidence that He meant these letters for any other churches than those specified. Yet Dr. Evans asserts that in these "letters" our Saviour is teaching us what are to be the fortunes of the church during all time until the end of the age (page 39). Dr. Evans gives no evidence for his view. He cannot do so, for there *is* no evidence for this view. On page 9 six lines from the bottom is a grammatical error. "Have" should be "has". On page 96 there is a historical error. Dr. Evans speaks of the persecution of the Christians by the Emperor Domitian as having occurred at A.

D. 303-313. As a matter of fact, Domitian was Emperor 81-96. On page 45 there is a misapplication of Dan. 12:3. Dr. Evans, in commenting on that verse, says: "Faithful ministers are said to shine as the stars." The Prophet Daniel says: They that are wise are to shine as the stars. The word "wise" occurs several times in Daniel, chapter 11. A study of that chapter shows that by the "wise" Daniel means the martyrs and confessors of the Antiocian persecution of 168-165 B. C.

I venture to think that Dr. Evans has failed to understand the organic relation of chapters 2 and 3 of Revelation to the book as a whole. A study of these two chapters will show that our Saviour is preparing these seven churches of Asia for the great persecution which is about to fall upon them; that is, in chapters 2 and 3 we have the preparation for the persecution, and in chapters 4 through 20 of Revelation we have the persecution itself and its final outcome in the victory of all the true people of God.

With the exception of these few matters and a few others which we have not space to note, we recommend Dr. Evans' book most heartily to all our preachers, Sunday-school teachers and Christian workers in general. In pages 50 through 223 Dr. Evans expounds the letters to the seven churches. His exposition is a model of clear, concise, reverent and practical Bible teaching.

EUGENE C. CALDWELL. *Union Theological Seminary.*

THE EXPOSITOR'S YEAR BOOK: A SURVEY OF THE BIBLICAL AND THEOLOGICAL LITERATURE OF 1925. *Edited by James Moffatt, with the assistance of G. H. Box and T. H. Robinson.* George H. Doran Co., New York. Pp. 311. $4. A survey of the work done in theology during the year 1925, particularly within the departments of Biblical interpretation and exposition. Extremely valuable for the student who wishes to keep abreast of what is going on at home and abroad in Biblical criticism and other fields of theological research.

THE NEW WORKER'S BIBLE: SPECIAL IMPORTATION FROM ENGLAND. *By the Presbyterian Committee of Publication, Richmond, Va., and Texarkana, Ark.-Tex.* 75 cents up to $6, in all styles of print and binding. This edition of the Bible is printed on excellent paper in bold, clear type, and handsomely bound. In addition to the Scripture text, it contains "The Bible Students' Compendium and Dictionary", where we have an account of "How the Bible Came Down to Us"; a brief introduction to each book in the Bible, giving the theme, main divisions and leading ideas; also a concise Bible Dictionary which gives the salient points regarding each important person mentioned in

the Scriptures, as well as a clear analysis of most of the great doctrines. We heartily recommend this edition to Bible readers and Christian workers.

EUGENE C. CALDWELL. *Union Theological Seminary.*

HOMILETICS.

WHAT TO PREACH. *By Henry Sloane Coffin, President of Union Theological Seminary, New York.* Geo. H. Doran Co., New York. As a former professor of homiletics in a Theological Seminary my conviction is very strong that this is a much needed book and may prove very helpful to a wise preacher and equally so to a skillful and instructed professor.

Of course, as a strictly orthodox, truly fundamental professor in a very conservative Theological Seminary, I dissent from some of the doctrinal positions of the accomplished author, as, for example, to be specific, his view that there are degrees of inspiration or authority in Scripture, as in his statement that, "In First Corinthians, when Paul writes of marriage and divorce, he is scarcely on the level of his own highest ideals". On the contrary, the reviewer believes when the real true meaning of any inspired Scripture is found by sound exegesis that it is binding as an expression of the Divine Mind that inspired it.

A part of the value of the volume is in showing the type of preaching which has built up the strongest Presbyterian Church in the metropolis of the country. That preaching has been largely evangelistic and expository. The book has five chapters dealing with the five different species of sermons according to the author's classification, viz.: Expository, doctrinal, ethical, pastoral and evangelistic. There are many acute and strategic suggestions for a thoughtful homilete which adorn these attractive pages, and every chapter may well be studied and analyzed. And the most winsome and engaging of them all is that which treats of Pastoral Preaching. He shows the beautiful partnership which links together the pulpit and the homes of the people and demands continuous labor of the pastor.

THORNTON WHALING. *Louisville Theological Seminary.*

RELIGION IN THE HEART. *By William Chalmers Covert, D. D.* Fleming H. Revell Co., New York City. Pp. 192. $1.50. Although the author takes a text for each discourse, he rightly terms them addresses. This is a book of moral and aesthetic essays, well written and well arranged.

MANY MANSIONS. *By John MacNeill.* George H. Doran Co., New York City. Pp. 224. $1.60. If this little volume of sermons on the

future life fairly represents the preaching of the minister of Walmer Road Baptist Church of Toronto, it must be a rare privilege to be a member of his congregation.

FROM FEET TO FATHOMS. *By Robert G. Lee.* George H. Doran Co., New York City. Pp. 279. $2. Ten sermons by the pastor of the Citadel Square Baptist Church of Charleston, S. C. They treat of important truths in a serious, vivid and impassioned way, and from the standpoint of conservative theology.

THE SOUL OF RELIGION AND OTHER ADDRESSES. *By John Castleberry.* Fleming H. Revell Co., New York City. Pp. 192. $1.50. Each of these sermons bears evidence of adequate reading and thought and of careful homiletical work. There is always a clear outline, orderly arrangement, a substantial content of truth, and a style that reveals a man in earnest about the things of the soul.

WHERE DO YOU LIVE? *By Charles Reynolds Brown, D. D., LL. D.* Yale University Press, New Haven, Conn. Pp. 148. $1.50. Those who are familiar with Dr. Brown's "Yale Talks", "Ten Short Stories from the Bible" and other books will gladly welcome this new volume of addresses from the pen of this gifted preacher and author. Few men possess his ability to discover the hidden meaning of a Scripture incident, to sum up that meaning in an arresting subject, and to develop that subject in an interesting and helpful manner.

THE GIFT OF GOD AND OTHER SERMONS. *By Rev. W. A. Cameron.* George H. Doran Co., New York City. Pp. 230. $2. Dr. Cameron is one of the outstanding preachers of the Baptist Church in Canada. These are excellent sermons both in point of substance and form. Every one is on a great text, and every one develops its theme in a thoughtful and serious way.

HIGHWAYS OF THE HEART. *By George H. Morrison.* George H. Doran Co., New York City. Pp. 268. $1.50. A series of sixty short talks on religious themes in Dr. Morrison's exceedingly fresh, graphic and always interesting style. Very suggestive material for sermons or prayer meeting talks. They will start your own pump working.

CHALLENGING MANTLES. *By William H. Frazer, D. D., Charlotte, N. C.* Pp. 180. These addresses given to the girls at Queen's College by a well-known minister of our own church are splendid. I have been struck with the arrangement and thought of each discourse. This is a fine book for the home.

ILLUSTRATIONS FOR PREACHERS AND TEACHERS. Taken from Literature, Poetry and Art. *By James Burns.* George H. Doran Co., New York City. Pp. 254. $2. This book contains a wide variety of helpful illustrations, classified under the various experiences of life.

PASTORAL THEOLOGY.

RELIGION AND MORBID MENTAL STATES. *By H. I. Schou, M. D.* The Century Co., New York. 1926. Pp. 217. $1.25. Any minister can understand this book, there are few technical terms in it, and every minister ought to read it. Dr. Schou, who is the head of the Hospital for Mental and Nervous Diseases at Dianalund, Denmark, puts in this book his lectures to the theological students of the University of Copenhagen, in which he shows them how to deal with the mentally deranged they may meet in their congregations. He discusses the commonest types of mental diseases, with descriptions of actual cases under each head, so simply that one feels that he would recognize the symptoms if he were thrown with people suffering in this way.

He doesn't believe that religion is one of the main causes of insanity, though his experience leads him to say, "that in practically every form of insanity we may find fixed ideas of a religious character". He feels that "a firm religious conviction is the greatest advantage and the best medicine" nervous people can have. He writes reverently and wisely, and gives suggestion after suggestion that would he helpful to a minister in his general pastoral work.

W. TALIAFERRO THOMPSON. *Union Theological Seminary.*

CROWDS OF SOULS. *By Clinton Wunder.* Fleming H. Revell Co., New York. Pp. 183. Price $1.50. "Young man, what are you after, crowds or souls?" asked a ministerial critic of a "successful" young preacher who was describing the methods by which he packed his church with people. "I am after crowds of souls," came the quick answer.

This incident, related in the author's foreword, not only explains the title of the book under review, but also suggests the author's purpose in writing it.

Clinton Wunder, minister of the Baptist Temple, Rochester, N. Y., has led his congregation in the erection of a fourteen-story building containing ten retail stores and 250 offices, besides four floors reserved for church purposes. He preaches to large audiences in an auditorium seating more than 1,800. His church is apparently highly organized and whirring with activity.

This book tells "how he does it". It is an account of church methods that the author has tested and found successful in the large work

that his unusual executive ability and dynamic personality have made possible.

H. W. DuBose. *Spartanburg, S. C.*

Come and See. *By Wade C. Smith.* Presbyterian Committee of Publication, Richmond, Va. Pp. 110. Cloth $1, paper 50c. Royal Partnership. *By M. E. Melvin, D. D.* Fleming H. Revell Company, New York. Pp. 86. Cloth $1, paper 50c. The two subjects that are uppermost in the mind of the church today are Evangelism and Stewardship. It is fine that two ministers of our church should make notable contributions to the recent literature on these subjects.

I consider "Come and See" the most helpful and inspiring book on personal evangelism I have ever read. Every Christian worker will find it a practical guide to soul winning, reasonable and sane in its suggested methods, and Scriptural in its doctrinal basis. It is a book that will render good service to the church.

"Royal Partnership" is a good book on Stewardship written from a new angle of thought. Partnership with Christ is a refreshing and invigorating way of approach to this subject. The chief value of this book is its illuminating discussion of property. Every business man needs to read this book. Both these books are designed for use in study classes and have suggestions for study for each chapter.

John C. Siler. *Fishersville, Va.*

DEVOTIONAL.

The Message of Thomas a Kempis. *By Eben J. Ives.* Fleming H. Revell Co., New York City. Pp. 104. 75c. Next to the Bible, "The Imitation of Christ", by Thomas a Kempis, is probably the most popular book of devotion in the world. The publishers of the book now reviewed claim that Eben J. Ives has written an introduction and companion to the "Imitation of Christ", which will be found an invaluable aid to an appreciation of this famous devotional work. We heartily endorse this statement. Mr. Ives recognizes the limitations of The Imitation of Christ—the emphasis on the passive virtues, the neglect of the active ones. But he tells us what we need to know about the book and its author, he interprets its spirit and summarizes its message. Mr. Ives' own book is a fine book of devotion, but one who reads it will almost certainly want to go on to the fuller message of Thomas a Kempis himself—and that is as it should be.

Ernest Trice Thompson. *Union Theological Seminary.*

In Time of Sorrow: A Book of Consolation. *By Charles Lewis Slattery.* The Macmillan Company, New York. Pp. 161. $1.50. An

excellent little book to put into the hands of the bereaved. It is written in such a way as to be readily understood and appreciated. It will help to lead the sorrowing into the right attitude toward their sorrow. A few of the chapter headings are, "The Possible Uses of Separation", "God's Sympathy", "Power Through Sorrow to Help Others". The author is Bishop-Coadjutor of Massachusetts.

CONCERNING THE INNER LIFE. *By Evelyn Underhill.* E. P. Dutton Company, New York. Pp. 122. $1. Three very thoughtful addresses delivered to a group of English clergymen. The central theme is Prayer, with special emphasis on the prayer of adoration. In reading this little book we breathe the spirit of the great mystics and are recalled to the ultimate source of power for our ministry.

JOSEPH DUNGLINSON. *Danville, Va.*

FIVE LAWS THAT GOVERN PRAYER. *By S. D. Gordon.* Fleming H. Revell Co., New York City. Pp. 95. $1. In these days of theological controversy it is refreshing to the human spirit to read a little book like this one on prayer. Mr. Gordon lays down the following laws of prayer—the law of need, the law of abiding, of the use of Jesus' name, of skill and practice, and the twin law of confidence-persistence. The author has a way of making God and the spiritual world more real than abstract speculation can do. There is a type of sane mysticism in his works that our modern world needs.

CECIL V. CRABB. *Clarksdale, Miss.*

A TUFT OF COMET'S HAIR. *By F. W. Boreham.* Pp. 271. $1.75. A FAGGOT OF TORCHES. *By F. W. Boreham.* Pp. 268. $1.75. Both published by The Abingdon Press, New York City. To many people it will be quite sufficient to say, "Here are some more Boreham books". There is about both the same originality of treatment, lightness of touch and charm of style which appear in the author's earlier volumes. We are struck with his almost uncanny skill in lighting up his pages with appropriate and striking quotations, stories and allusions. Poetry, fiction, biography, history, sermons, science and news of the day, the writer's own experiences, are all drawn upon to good effect. These delightful essays are fresh, full of surprises, breezy and unconventional in style, rather fanciful at times, but always suggestive. The first volume contains essays on a great variety of themes; the second volume new essays on the texts of famous men.

ERNEST THOMPSON. *Charleston, W. Va.*

RELIGIOUS EDUCATION.

Books in This Department Reviewed by Dr. W. T. Thompson, Union Theological Seminary, Richmond, Va.

THE MYSTERY OF RELIGION. *By Everett Dean Martin, Director of the People's Institute of New York, and of the Cooper Union Forum.* Harper & Brothers, New York. 1923. Pp. 391. $3. RELIGIOUS VALUES. *By Edgar Sheffield Brightman, Borden Parker Bowne Professor of Philosophy in Boston University.* The Abingdon Press, New York. 1925. Pp. 285. $2.50. THE ROOTS OF RELIGION IN THE HUMAN SOUL. *By John Baillie, M. A., Professor of Christian Theology in Auburn Theological Seminary.* George H. Doran Co., New York. 1926. Pp. 251. $2. Dean Martin remarks that "in all our total reactions to the world, we are looking out through what has unconsciously accumulated upon our own windowpanes" As he looks out upon Protestant Christianity (for he limits his study of religion to it) he is peering through windowpanes almost completely covered by an accumulation of Freudianism. He states frankly at the outset that he is approaching Christianity from the standpoint of psychopathology. "Is it not possible," he asks, "that those unconscious psychic mechanisms, which among unadjusted persons find expression in the neuroses, do under other circumstances appear as religious behavior?" His answer is in the affirmative. Religion with him is a sort of "beneficent psychosis". Man is in a cold, hard world in which he feels uncomfortable and inferior. Religion is an escape mechanism by means of which he lifts himself out of the real into the imagined, where he can be comfortable, safe, superior; or, as he defines it, "religion is our symbolic expression of our wish that the universe were run in our interest".

To him all the truths of religion are symbolisms after the Freudian fashion. God is the image of the father constructed out of childhood's fancy. The child's first ideas of his father are free from any thought of imperfection or sex. When he discovers that his father and his mother have a deep secret between them, an emotional conflict is set up in his own nature, which gives him a sense of unrest and causes him to swing away from his complete trust in his father. During adolescence he finds that the same force is in himself which, seen in his father, had wrongfully caused his disillusionment about him. A second conflict develops in the ego, which can be resolved only by a reconciliation with the father. This necessitates redemption as we see it.

The church is the mother image, and membership in the church is the symbolic realization of the wish of the childish ego to return to

the mother. We might go on and on with his interpretation of the truths of religion in terms of such symbolism.

The book is ingenious, written in an attractive style, and valuable in that it reveals the deep needs of the soul in a difficult world. He strongly affirms that a social gospel, or a modernism which rationalizes religion until all of the supernatural elements disappear will not satisfy man, and he predicts, from his knowledge of the soul unfed by these husks, a revival of religion.

Of course his religion has in it no supernatural element—it only appears to have. When man sees through the deception, will it have any further value? Isn't its subjective power dependent upon a faith in the objective reality of God? Because he can explain how religion works, from his psychological viewpoint, has he proved that its truths have no foundation in reality?

Dr. Brightman is a worthy successor of Dr. Borden Bowne. His book is one of the most helpful I have read in the last year. He shows us clearly what are some of the values of religion for life, and maintains, splendidly evaluating current psychology and philosophy as he proceeds, that religion has these values only because of the existence of an objectively real, personal God, with Whom man can commune. His whole book is plea for, and an exposition of, personalism in the interpretation of religion. It is a fine refutation of a book like Mr. Martin's, as well as of present day pragmatism and behavioristic psychology. There is a balance, a fairness, a courtesy, and a keen humor about the book that is delightful.

It has been a long time since I have read a book so completely clear in its thought and style as "The Roots of Religion in the Human Soul". There is no cloudiness in it anywhere. The author has thought his way to explicit conclusions, and is giving us his matured convictions.

He begins by showing us the soldier's demand for reality in religion, his ignorance of, and indifference to, the teachings of the church, and his rather desperate belief that if he does right it will be all right for him. Then he traces the search of the race for reality in religion through rationalism, romanticism and pragmatism to its belief in the objective existence of a God in Whom our best ideals of righteousness are found; a God Who is to be discovered by those who search for Him by the pathway of obedience to His will. "There is no use at all in attempting to bring home the evidence of religious truth to a man whose hold upon goodness and love and honor is in any wise loose." He is almost back at his starting point. His discussion might well be considered as an exposition of John 7:17. "It is always in the context of duty and of goodness that religious conviction comes. It is never possible for a man to have a firmer hold upon God than he has upon duty. . . . It is difficult to think that any

mere argument could ever directly bring faith in God to birth in a man's soul."

These books were read together largely by chance, but they make good companions. Mr. Martin emphasizes the place of emotion in religion, Dr. Brightman the place of thought, and Mr. Baillie the place of life.

PRINCIPLES OF RELIGIOUS EDUCATION. *By Earl Edward Emme and Paul Raymond Stevick.* The Macmillan Co., New York. 1926. Pp. 285. $1.75. This is the first comprehensive statement of principles written in the field of religious education. The authors discuss first the character of human nature as viewed by psychology, sociology and historic Christianity. Then they examine the ultimate aims of religious education and the specific aims for each period of the unfolding life. This section is followed by a discussion of the methods by which these aims are to be carried out, which involves a consideration of the learning process, the curriculum, and the principles of administration. The last section emphasizes the type of leadership such a task demands.

The authors have read broadly, and summarize their material well. While they make use of some of the values of behavioristic psychology, they are not dominated by it. The statement of aim is good, putting the emphasis on life, yet stressing the pupil's relationship to God.

I can't agree with their statement of human nature from the Christian viewpoint and their attitude toward the Bible. This book should be read by every serious student of Religious Education.

THE GANG AGE. *By Paul Hanly Furfey, Ph. D., Instructor in Sociology in the Catholic University of America.* The Macmillan Co., New York. 1926. Pp. 189. VARIETIES OF ADOLESCENT EXPERIENCE. *By E. Leigh Mudge, Ph. D.* The Century Co., New York. 1926. Pp. 134. The first sentence in "The Gang Age" is indicative of the attractiveness of the book, "There comes a time in the life of every boy's mother when she feels like the hen which hatched ducklings". Dr. Furfey gives us a masterly treatment of the recreational needs of boys from ten to fourteen. He has a thorough acquaintance with psychology and a first hand knowledge of boys. He blends, therefore, finely theory with interesting case studies. At the end of each chapter he lists, and briefly describes, the books bearing on the subjects discussed. This is one of the most valuable features of a book which every worker with boys would do well to read.

Dr. Mudge bases his book on papers written by one hundred women who were students of his at college. This means that it deals with

only one sex, and that what they say of their earlier adolescent experiences is colored to some extent by their later adolescent, or adult viewpoint. The book is non-technical and easy to read, as most case-study books are; but I can't feel that it adds very much to our knowledge of adolescents.

CASE STUDIES FOR TEACHERS OF RELIGION. *By Goodwin B. Watson, Ph. D., Instructor in Educational Psychology, Teachers' College, Columbia University, and Gladys H. Watson, A. M.* Association Press, New York. 1926. Pp. 296. $3. This is a new type of book in religious education and a thought-provoking one. The first part of it presents in concrete form real problems that we face in our work with boys and girls, such as discipline, expressional activities, worship, etc. Different solutions are suggested, and references are given to sections of a large body of material which bear helpfully on the question in hand. This material has been carefully collected from the writings of our ablest educators, and fills more than half the book. It would prove helpful indeed to those trying to develop fresh programs for the Workers' Conference, and could be used, as suggested by the authors, in a study class. One will have to be on his guard, however, as a rather extreme educational viewpoint is taken which gives little place to ideals in the control of life.

ADVENTURES IN HABIT-CRAFT. *By Henry Park Schauffler.* The Macmillan Co., New York. 1926. Pp. 164. $2. This is another unusual book. It gives the actual steps by which a teacher and father endeavored to build right moral habits into the lives of the boys and girls for whom he was responsible. There are seventeen chapters dealing with as many important moral traits. The procedure is the same in each chapter. First, the class is faced with several concrete situations which force them to examine their own idea of this moral quality; then it is carefully defined; then illustrated by stories from the Bible and general literature (these are splendidly chosen); then proverbs are listed which make its values easily remembered; finally, what he calls a habit-model is made by the pupils, which presents in a vivid, tangible way the lessons they have learned. It would serve splendidly for through the week classes, or Daily Vacation Bible School work with boys and girls from nine to sixteen.

INTERMEDIATE METHOD IN THE CHURCH SCHOOL. *By Frank M. McKibben.* The Abingdon Press, New York. 1926. Pp. 324. $1.25. The Abingdon Religious Education Texts under the general editorship of Dr. David Downey have set a high standard for books in this field. Mr. McKibben's book, the latest in this series, measures up well. It

covers the ground fully, dealing with the characteristics of the early adolescent, the aim for this department, the curriculum needed, the teaching methods which should be used, the way in which real worship may be secured, expressional activities, organization and administration, and the matter of developing the right kind of adult leaders. The book is somewhat wordy, and for one already familiar with the general principles of religious education, it traverses a great deal of material already studied. It is nevertheless the best book I have read on this department.

APPLIED CHRISTIANITY.

BUSINESS AND THE CHURCH. *Edited by Jerome Davis.* The Century Company, New York. Pp. 383. $2.50. This book is composed of twenty-two chapters on twenty-two different subjects by twenty-two different writers. Among the writers are Henry Ford, Roger W. Babson, John D. Rockefeller, Jr., and Arthur Nash, of Golden Rule fame.

After reading the book through I have concluded that the majority of the writers know more about business than they do about the Church. Yet it is a fine thing for the preacher and the Church to get the business man's and the working man's point of view.

Roger W. Babson writes on the rather striking subject: "Do Praying Fathers Have Preying Sons?" His answer is: "Yes, if you believe in proverbs; most emphatically no, if you prefer statistics."

One of the best chapters is "The Worker and the Church", by Whiting Williams. Here is one sentence that he leaves with us: "No man can be a good preacher who is so busy with his business or his books that he cannot take time to listen to the troubles of his hearers."

"What the Minister Can Do With Labor", by Albert F. Coyle, is another good chapter. He writes sanely and in a striking way. One or two sentences will give his viewpoint: "There is only one way to get workingmen into your church, and that is to convince them, not by words, but by deeds, that you are profoundly concerned about their temporal and spiritual welfare. . . . It is not enough to have a social creed which you dust off and read to the congregation once a year. Put it to work. Send it walking about the busy city streets in shoe-leather."

The book is well worthwhile.

WALTER L. LINGLE. *Assembly's Training School.*

THE ETHICS OF BUSINESS. *By Edgar L. Heermance.* Harper & Brothers, New York. Pp. 244. $2. "The feeling still prevails that

there is no ethics in business. This idea is both untrue and unfortunate. The average American merchant today of the better class is probably more ethical than his patrons. The past quarter-century has seen a notable advance (in ethics) in all lines of trade." Those are the opening words of the author's preface. The longer you ponder them the more significant they become.

There are something like 3,000 industries and professions in the United States. Each of these is building up its own concrete code of ethics to be practiced by the members of that particular group. The author has studied the code of a multitude of these groups, and has given us in this book the results of his studies. He does not undertake to study the ethics of any individual business firm, but the ethics of the whole group. In this way he has studied the ethical code of bankers, lawyers, doctors, merchants, engineers, funeral directors, teachers, motion pictures, realtors, insurance men, journalists, and so forth.

It is surprising to see how all these associations have definitely written codes of ethics for the guidance of the members of the associations. It is also heartening to see the high standards and ideals that are set forth in these codes.

The author takes the ground that it is well and good for the business world to take the Golden Rule as its guide, but the difficulty comes in translating the Golden Rule into the kind of situations the merchant is meeting every day in business. Therefore the merchant needs a very specific and definite interpretation and application of the Golden Rule for every day life.

I have found the book interesting and very helpful.

WALTER L. LINGLE. *Assembly's Training School.*

HISTORY.

THE SPIRITUAL ELEMENT IN HISTORY. *By Robert W. McLaughlin.* The Abingdon Press. Pp. 312. $2.50. Dr. McLaughlin calls our attention to the fact that a change is taking place in philosophic and scientific thought as regards the spiritual meaning of the universe that is much more pronounced than any change taking place in historic thought. Science and philosophy are becoming increasingly favorable to a spiritual interpretation of the universe. Just the reverse seems to be the case with history. The majority of our recent historians and our popular writers on historical themes, such as J. Harvey Robinson, H. G. Wells, Hendrick Van Loon and Oswald Spengler, do not recognize a spiritual element in history, and write in a way unfavorable to Christianity. In this book Dr. McLaughlin sets out to prove, from the scientific standpoint, that history does

have meaning, that it does move toward a goal. The argument is clearly and carefully developed, objections are fairly considered, the conclusion is strong and compelling. Dr. McLaughlin finds positive indications of God in history in the adaptability of the earth to the needs of man; the evidence of law in history, no less than in nature; the presence of a mysterious timeless element in history that suggests unity as well as law; the person in history as a religious being; and the value of the catastrophic as evidence of progress. He grants that these facts do not conclusively prove his thesis, but argues that until further proof is forthcoming it is reasonable to assume the fact of God in history because of Jesus Christ. This is a strong book; it is written for and commended to all historical students, ministers, teachers and thoughtful laymen.

ERNEST TRICE THOMPSON. *Union Theological Seminary.*

THE EARLY DAYS OF CHRISTIANTY. *By Frederick C. Grant.* The Abingdon Press. Pp. 319. This is one of the Abingdon religious text books in the week-day school series. The author has the happy faculty of covering in an interesting manner the high spots of early Christianity. He brings out well the historic background of that early struggle with Paganism. There are a number of apt quotations from the writings of the Church Fathers.

CECIL V. CRABB. *Clarksdale, Miss.*

JOHN WYCLIF: A STUDY OF THE ENGLISH MEDIEVAL CHURCH. *By Herbert B. Workman.* Oxford University Press, New York City. 2 vols. Pp. 342 and 436. $12.50. Dr. Workman, who is the principal of Westminster College, England, has given us a thorough and exhaustive study of the man who is often spoken of as the "Morning Star of the Reformation". It is now, and we presume it will be for a long time, the authoritative life of the great Reformer. It is an unfortunate fact that much of Wyclif's life is lost in obscurity; we can never know him as intimately as we know Luther or Calvin; but what can be recovered has been recovered by Dr. Workman. As a result of his scholarly research, we have not only a biography, but as the sub-title would indicate, a study of the English Medieval Church.

Most of us think of Wyclif as the first Englishman to translate the Bible into the vernacular. Dr. Workman thinks that Wyclif inspired the translation, but did none of the actual work. At any rate, he was the first to declare that the Bible alone was sufficient for the government of the church, that the Bible alone was sufficient for the ground of a saving faith, that "the New Testament is of full authority and open to the understanding of simple men, as to the

points that be most needful to salvation", and that every man, whether cleric or layman, has a right to examine and interpret the Bible for himself.

The times were not ripe for Wyclif and much of his work perished. His thoughts, however, fired the mind of John Huss and lived on in Bohemia. Even in England his movement lingered on till the Reformation. Then, in the form of an extreme Protestantism, "it passed into the life of the nation itself as one of the factors in our rough island story".

We are grateful to Dr. Workman for this scholarly work, and look forward to the supplementary work, on which he is now engaged, "The Origins of Nonconformity", which will trace the fortunes of Wyclif's teachings among the townsmen and peasants of England in the fourteenth and fifteenth centuries.

ERNEST TRICE THOMPSON. *Union Theological Seminary.*

A HISTORY OF AMERICAN REVIVALS. *By Frank G. Beardsley.* American Tract Society, New York City. Pp. 352. $1.50. New Edition. First issued 1904. Peter J. Mode says: "Revivalism has been one of the outstanding features of American Protestantism. Through it, probably more than any other channel, our evangelical Christianity has brought the impact of the Gospel to bear upon the problems of American society. . . . It would not be difficult and by no means unsatisfactory to write the history of American Protestantism from the standpoint of its periodic awakenings." If any proof of the truth of this statement is desired it may be found in this valuable book of Dr. Beardsley's. In it he traces the history of American revivalism from the first Great Awakening through Billy Sunday; at the same time he throws new light on many phases of our American church life. The book is sanely and helpfully written. It is both informing and inspiring. Dr. Beardsley concludes that the elements of permanency which have been characteristic of all true revivals from Pentecost down to the present time are prayer, the outpouring of the Holy Spirit, and the presentation of Gospel truth.

ERNEST TRICE THOMPSON. *Union Theological Seminary.*

THE MEANING OF METHODISM. *By Gilbert T. Rowe.* Cokesbury Press, Nashville, Tenn. Pp. 234. $1. This book contains the substance of extemporaneous lectures delivered before classes in "The Spirit and Genius of Methodism" at various summer schools for preachers and Christian workers of the Southern Methodist Church. It is a popular and an extremely effective exposition of the genius of Methodism. Dr. Rowe emphasizes the common evangelical principles which Methodism holds in common with other Protestant bodies as

against the Catholics, and also the features which distinguish it from its Protestant brethren. He claims that it is a religion based on experience, freed from all doctrinal impediments, and jure divino entanglements. "The secret of the success of the Methodist Church," he says, "lies, next to the purity of its doctrine, in the fact that it has kept itself mobile and adjustable." Thus it is the most efficient church, and ultimately the victorious church. "We do not expect everybody to become a Methodist, but we do expect the Methodist interpretation of Christianity as a religion of experienced salvation to pervade all churches and spread throughout the world." We feel, rather frequently as here, that the author has a desire to claim all good things for Methodism (he even tries to make Dr. James I. Vance a Methodist), and on occasions that he is unfair toward Calvinism, as are most modern writers; nevertheless, this is an extremely able book. One could not have a better introduction to Methodism than "The History of Methodism" (reviewed in our last number), and "The Meaning of Methodism", by Rowe.

ERNEST TRICE THOMPSON. *Union Theological Seminary.*

AN OUTLINE OF CHRISTIANITY, VOL. V. Dodd, Mead & Co., New York City. Pp. 411. Price $5. This is the fifth and last volume of this popular and comprehensive story of Christian civilization. The other four volumes have already been noticed in the REVIEW.

The general editor of this volume is Dr. John H. Finley, who is now on the editorial staff of the New York Times. It consists of twenty-nine chapters written by twenty-eight different authors. These chapters are grouped into seven books, but all bound in this one volume. These seven books deal with the following subjects: The Individual, The Community, The Nations, The Races, Christendom as Seen by Other Faiths, Christianity and the Churches, and Christianity and Civilization.

The most interesting section of the volume is that part which deals with "Christendom as Seen by Other Faiths". A Jew, a Mohammedan and a Hindu in three consecutive chapters discuss Christianity from their respective points of view. Their discussions are able and illuminating.

It is the purpose of this volume to show how Christian thought and ideals are affecting the various relationships of life in our present day world. The first chapter is written by Dr. John H. Finley on the text: "Who is my neighbor?" It is a fine exposition of the text and gives a good keynote for the book. I did not suppose that it would be possible for anybody to write anything new or fresh on that text, but Dr. Finley has done it, and he is a layman. The chapter suggests several good sermons for the minister. There are other

chapters on The Child in Our Day, Woman's New Place in the World, The Trend of Family Life, Country Life, City Life, Christian Statesmanship, The Race Problem, Christianity as a Way of Life, and so forth.

It can hardly be said that this volume is a unit. Perhaps it would be better to call it a volume of twenty-nine essays, written on related subjects by unrelated men and women. These chapters are of varying interest and value. Taking them all together, they form a book that is well worth while. All five volumes put together constitute a notable achievement in the book world. They deal with great subjects in a scholarly but popular manner. The printer has done his work well, and has printed five large books, which are handsomely illustrated and made exceedingly attractive to the eye.

WALTER L. LINGLE. *Assembly's Training School.*

BIOGRAPHY.

MEMORIES OF A HAPPY LIFE. *By William Lawrence, Bishop of Massachusetts.* Houghton Mifflin Company, New York. Pp. 452. $5. Few churchmen of any age have lived a more rich and fruitful life than William Lawrence, Bishop of the Episcopal Diocese of Massachusetts. Scion of a historic New England family, possessing wealth, culture and influence, he became a rector in the Episcopal Church, and after a few years of service in parish and university was elected Bishop of Massachusetts as the successor of Phillips Brooks. It would be impossible in the space we have at our disposal to recount the services that Bishop Lawrence rendered to his Church and to the State. The story is told us in some detail, yet interestingly, in the pages of this notable biography. To read it gives one not only the story of a life, but also a glimpse into much of the recent history of New England, religious and otherwise, as well as many revealing contacts with the great figures of England and America. It is, in addition, a rich contribution to the philosophy of living.

ERNEST TRICE THOMPSON. *Union Theological Seminary.*

GEORGE HODGES. *By Julia Shelley Hodges.* The Century Co., New York City. Pp. 242. $2. George Hodges worked in the Kingdom of God as assistant minister and rector of Calvary Church in Pittsburgh for thirteen years, and as Dean of the Episcopal Theological Seminary in Cambridge for more than a quarter of a century.

In Pittsburgh he did a notable work, and won the affections of the city as few men have. In the second position he became known throughout the country as a preacher and lecturer of unusual charm. He wrote thirty-eight books and contributed to numerous magazines.

He was one of the first preachers in the country to stress the social gospel, and was a notable exponent of church unity.

The story of his life is told us very simply, yet most interestingly, by his wife. From the standpoint of real helpfulness to the minister we have no hesitation in saying that this is one of the most valuable of recent biographies. It is as good as a course in pastoral theology and homiletics combined, and much more interesting. Through it George Hodges, one of the most useful of God's servants in the past generation, still speaks.

ERNEST TRICE THOMPSON. *Union Theological Seminary.*

RECOLLECTIONS AND REFLECTIONS. *By Newman Smyth.* Charles Scribner's Sons. Pp. 244. $2. Newman Smyth was one of the outstanding clergymen of America, and one of the first to espouse and champion the liberal theology. Shortly before his death, January 6, 1925, he completed the last pages of this book, containing recollections of the outstanding events in his life, and some of his mature reflections on the same. Since Dr. Smyth's service to the church was a rich and varied one, there is necessarily much in his book that is stimulating and inspiring. Since he was a pioneer in liberalism, and contributed to the downfall of Calvinism in New England, there is much that antagonizes the conservative Presbyterian. But the book is worth reading for the light it throws on contemporary conditions; for the insight it gives us into the soul of Newman Smyth. These quotations give us the spirit of the man: "In my youth I consecrated my ministry to the search for truth. . . . At whatever time in his life it may be, younger or later on, a man becomes really old when his view of life becomes incapable of enlargement, his habits of thought hardened, and when his faith clothed in a ceremonial strait-jacket, has no freedom left in which to grow."

ERNEST TRICE THOMPSON. *Union Theological Seminary.*

THE UNION SEMINARY REVIEW

VOL. XXXVIII. JULY, 1927. No. 4.

UNION THEOLOGICAL SEMINARY IN THIS PRESENT AGE.

BY REV. BENJAMIN RICE LACY, JR., D. D.

On the Occasion of His Inauguration as President of Union Theological Seminary in Virginia, May 11, 1927.

It has been a year now since I was called to become President of this Seminary. I wondered why you called one with such little acquaintance with theological education or the problems which confront a modern seminary. I had hoped to have the counsel and advice of Dr. Moore at least for a time, but within a little over a month after my election, and before I had an opportunity even to consult him once, he had passed from us. My study of the problems of theological education has been broken and fragmentary and I cannot hope to bring you much that is either fresh or original. Some things, however, have impressed themselves upon me with great force and I wish to share with you my thoughts on this subject: "Union Theological Seminary in this Present Age."

I. Development of Professional Schools.

We are fond of emphasizing the fact that the first college in America, Harvard, was founded for the purpose of educating ministers. The gates of Harvard carry the following quaint inscription:

"After God had carried us safe to New England, and wee had bilded our houses, provided necessaries for our livli-hood,

rear'd convenient places for God's worship, and settled the civil government; one of the next things we longed for, and looked after was to advance learning and perpetuate it to posterity; dreading to leave an illiterate ministry to the churches, when our present ministers shall lie in the dust."

These early colleges, however, did not confine themselves to a purely theological mission, and secular courses soon received the larger emphasis. Theology meanwhile remained an important branch, in many instances the most important. Soon new institutions were established, such as Zenia in the growing West, and New Brunswick, Andover and Princeton in the East, and our own Seminary in the South. It was the early custom to place the new theological institutions near a college. Witness Union's close association with Hampden-Sidney. Thus, we see that the oldest and most important and most difficult of the sciences, Theology, was the first to enter the field of specialized training in America. Other professions followed rapidly, and the nineteenth century, especially the last two decades, was marked by marvelous expansion of professional and technical education.

The Army.

We shall glance at this movement in the preparation of men for the profession of arms, for medicine, and engineering. As the teachers of the Church early discerned the importance of special training for her ministry, so the fathers of our country soon recognized the necessity of special training for the officers in her army. The officers of our Revolutionary forces had been trained in the bitter school of experience, their knowedge of military affairs having been gained by their association with higher officers in the field, just as before the erection of our Seminaries our young ministers were trained in contact with busy pastors. In 1776 when the need was so plainly manifest a military academy was proposed, and in 1802 Thomas Jefferson approved an act establishing such a military academy at West Point. Opening with ten cadets on July 4, 1802, in-

struction had become disorganized and desultory in 1811, and in 1812, a year marked in national affairs by the declaration of war with England, and in our Church by the birth of Union Theological Seminary, there was not a single instructor at West Point. The war which followed taught the nation its lesson.

Since that time our army has been officered largely by those who have been especially trained in the profession of arms.

The Navy.

Not, however, until 1845 was the Naval Academy established under the Secretary of the Navy, George Bancroft. Prior to that time men had learned seamanship in the Merchant Marine and sea fighting as they could. Today there are, perhaps, no finer schools for cadets and midshipmen on earth than those at West Point and Annapolis, but, our country not content with these, compels her officers to attend more highly specialized schools as long as they remain in the service.

Medicine.

The need of special education for the professions of medicine and law had early been discerned. Harvard Medical School dates from 1872, but "as late as 1880 medical education in the United States was in a deplorable condition". Not until 1859 did the Chicago Medical College lead the way in lengthening the session to six months and increasing the course from two to three years. Harvard established a three-year course in 1871. Nor had a liberal education before entering been strictly required. Real improvement in the education of our physicians began in the decade 1890 to 1900, at the very time when interest in theological education was declining. Today every medical college in the land requires a college degree or a splendid pre-med course before entering, four years of arduous study, and an internship afterwards.

Decrease in Theological Support.

As the century came to its close and the new one opened there was a mighty movement in our land for the development of specially trained men in every field of service. It is a notable thing that at the same time interest in and support of theological education declined. At the very time when ministers of unusual training were needed to stand upon the level with specially trained men in other fields, our theological seminaries as a whole were neglected in this country. Dr. Robert Kelly in his book, "Theological Education in America", says: "Philanthropic interest in theology, which devoted larger contributions to this field than to the fields of law, medicine and higher education of women until 1800, has declined in ratio since that time, according to the United States Bureau of Education."

Those of you who know the history of Union Theological Seminary and the activities of Dr. Moore realize that the decline in the interests of theological education coincides with his effort to move the Seminary from Hampden-Sidney to Richmond. You can see what a task he set for himself. When the trend was against theological education and when men of means were turning their resources to law, medicine, women's colleges and technological schools, and when other professions were attracting men of unusual strength, Dr. Moore had the herculean task of finding funds to rebuild and re-endow this institution. That we have attained a position here, relatively as strong as it is, has been due to him and to his colleagues. Yet the thing which burdened Dr. Moore and burdens any one who studies the conditions of professional schools today is that theological education is steadily losing its relative place in the educational field.

While millions are being expended in medical and other graduate schools throughout the nation and the South, the Seminaries are being held back for lack of funds and equipment. It will not commend the Gospel of our Lord and Saviour, Jesus Christ, if His people place a smaller valuation on the prepara-

tion for leadership in the religious sphere than they place upon preparation for other professions. Our strongest young men will not be attracted to a calling for the preparation of which the Church has provided inadequate facilities. Engineering, law, medicine, teaching and other professional schools receive large support from the state and from philanthropists. The training of the ministry, which is the foundational work of the Church can look for support only to the Church and to those who love the Church.

II. Critical Period for Theological Seminaries, Especially Union Theological Seminary.

a. Biblical Criticism.

It has been repeatedly said that the seat of authority in religion for the Roman Catholic is the Church, for the Protestant the Bible. If the Bible is our authority in religion, an attack upon it is vital to our life. The last century saw such an attack launched from within the Church itself. An account of the Genesis, Progression and Retrogression of this movement is beyond the scope of this address.

Its effect upon theological education and the Church at large is variously estimated and evaluated. We discover that one of the most popular books at one of our Presbyterian colleges, and one widely read by students of our Seminary is one which frankly bids us accept the modernist's idea of the Bible if we are to derive value from it in our age. Yet we should not be surprised, for there is scarcely a serious magazine, scarcely a weekly or monthly publication which does not glibly presuppose that the readers acquiesce in what the writer regards as the "accepted position of scholarship" regarding the composition of the books of the Old and New Testaments.

A large proportion of the modern commentaries, commentaries which men on the field and in the seminaries are buying and using because of their manifest value in other particulars, take for granted the acceptance of the higher critical view of the Old Testament. It is increasingly noticeable that among

the Scotch and English as well as American writers on religion there is a custom of throwing doubt upon the authenticity of one or more of the books of the New Testament. In some cases it seems to be done just to reveal one's scholarship and familiarity with the controversy.

In a recent address at the University of North Carolina on the McNair Foundation, the President of one of the larger Northern Seminaries exemplified the modern tendency by stating without proof and without reservation that Judges is the most ancient of the Old Testament books. Who has not seen the Fourth Gospel ushered out of its place in the Canon by the statement that it is so shot through with Neoplatonism that it is of no value as a Christian document? The tendency manifests itself in unnumbered ways. It is not merely a matter of inspiration, but the authenticity and historicity of the books of the Bible are questioned.

The men who come to our Seminary are in many cases, especially the more studious and thoughtful ones, already disturbed by these things. They are anxious themselves to discover the true basis for our faith in a book which reveals God and is inspired by God. They are going out to minister to congregations who are asking themselves disquieting questions. Our graduates of today will preach to more college graduates than their fathers did to high school graduates, and many to whom they minister can be reached and helped only by one who has frankly and fearlessly faced the questions raised by criticism and can give an answer for his faith.

b. Psychology and Philosophy.

From the problems which the modern scientific and philosophical movements present to the modern seminaries I have singled out that of Psychology to emphasize the critical period which this is for a seminary, especially for ours. It is remarkable the great varieties of theories which have arisen in this field of study and research. Dr. D. Maurice Allan, a recent Doctor of Philosophy in the field of Psychology and Philosophy of Harvard, in an article in the April issue of the

Seminary Review, draws our attention to the unsettled state of Psychology today, declaring: "Of Psychology the most startling true assertion that can be made today is that there is literally no such thing." It is a relief to those who have in recent years dabbled in Psychology to hear a student in this field who has seen the conflict between Behaviorism, Determinism, Pragmatism, Freudianism, Psycho-physical Parallelism and others, say such a thing. However, our young college graduates and the men and women reading our magazines and books are not able to discriminate. They are finding many of the most bizarre theories attractive and on all sides we find them clouded in their thinking. We are catching the backwash of it in our Seminary classes. Many of those who have studied Psychology and Philosophy in our state and independent colleges and universities, and some of those who come to us from Christian colleges, have a psychological bias which makes heavy-going for them before their course at Union is completed. Hugh A. Moran, a fellow student of mine at Oxford University, now a college pastor at Cornell University, writes:

"The seriousness of the situation to those who hold the religion of Jesus Christ as the most precious possession of the human race is not so much the present numerical strength of the opposition as the fact that they comprise such a large part of the teachers of our teachers. With our educational system already so completely secularized, the effect upon the faith and moral life of the next and succeeding generations may be calamitous."

Mr. Moran is at one of the centers of our modern educational systems. After reviewing the Behavioristic school and pointing out its danger, he says:

"But as has already been shown in the brief review in this paper, these schools of psychology and philosophy which oppose the behavioristic are equally deadly in their effect upon religion as is behaviorism itself. Among these I should include the various forms of humanism, pragmatic instrumentalism, determininsm and mechanism. They are particularly strong

in certain of the graduate schools and schools of education. With our common school system already almost completely secularized, I look for a widespread blight upon religious thought throughout our normal and high schools as a result of the influences now at work in our graduate schools."

The danger is not only to those who are themselves studying, but to the infiltration of their ideas into the minds of our less mature students of high schools and colleges. Our problem is not only to meet the issue raised in the minds of the students who are attending our classes, but to equip them to minister to those who have become impregnated with such ideas.

Naturalism vs. Supernaturalism.

Our problem is made more complicated by the fact that theological training in America today can be broadly divided into two groups, those who teach naturalism and those who hold to supernaturalism. It has come to pass that the conflict today is not on doctrines which one evangelical church holds as against another, but on the great doctrines which are common to all. The Seminaries of past days devoted much time to the doctrines which were peculiar to their particular denomination—effusion as over against immersion in baptism—and the various points in which Calvinism differed from Arminianism, and indeed in which one branch of Calvinism differed from another. Today, however, we are not fighting at the outposts but at the citadel itself, and if we wage war around an outpost today, we must do so and show that we are doing so, because its loss would more easily permit the taking of the central fort. Our lines have been drawn close, and the present conflict in theological life is between those who hold to a personal God, to a Saviour pre-existent, Virgin-born, possessed of miraculous powers over men and nature, offering Himself for the sins of the world, risen from an empty tomb, ascended, and interceding for His Church, and who shall one day return, as against those who deny many if not all of these doctrines.

In the face of such conditions, what is a theological seminary's task? Our students can go out to a disquieted people and do one of three things. They can dodge or they can dogmatize or they can say, "Come now and let us reason together". They can take these disquieted men or women, boys or girls, and lead them along paths which they themselves have trod, past the opposition of science falsely so-called, past the scareheads of "accepted scholarship" to the assurance of those things verily believed. It means arduous work for them; it means that we must give them here facilities to equip themselves to meet these issues.

c. Changes and Demands Made on Theological Seminaries.

The third condition which makes this a critical period for theological seminaries, especially ours, is the change in the conception of what the content of a theological education should be. Once a seminary was thought of as a Retreat where a few pious youths under venerable and holy professors sought to learn Hebrew roots and Greek verbs while acquiring an attitude of mind far removed from that of the busy man of affairs. A friend in Baltimore sent Dr. and Mrs. J. Ross Stevenson of Princeton Theological Seminary an old Virginia ham. The ham failed to appear at the Theological Seminary in Princeton and a tracer was sent after it. It was finally located at Princeton University, and when the address was read, one could well understand how it went astray. The address had evidently been given over the telephone, for on the tag in plain letters was written "Zoological Cemetery". This might be a burial place for fossils. I think it speaks well for Princeton Seminary that the ham was not delivered there. Yet there have been those who have regarded many seminaries as burying places for some strange species of the animal kingdom. I doubt if any seminaries were ever such. I am sure this one was not. Nevertheless, a change has come in the conception of theological training and we must be prepared to get the best of the new while retaining all that is worth while in the old.

1. *Vocation.*

The central, indeed almost the exclusive, aim of theological seminaries in the past has been vocational training. Their object is to train men who can be the religious guides and teachers in their communities. In this respect they are like our schools of medicine and law, which are also largely vocational, bent upon supplying physicians and attorneys, and leaving research to a few university centers and laboratories. The vocation of a minister is in the process of specialization just as is the case of that of doctors. We must realize that men should not be expected or allowed to specialize too soon, that the basic course of Theology, as in Medicine, should be mastered before specialization is begun. Still there is an urgent demand for a choice of courses in the cases of men preparing for special fields of service.

To our Seminary comes a man under appointment to the Foreign Field, to head up all the educational agencies of our Church on an entire continent. Another has heard the call to enter evangelistic work abroad. Still another feels the call to teach the Bible in a school or college or seminary (such a clear call Dr. Turnbull heard when a student here with me). Another desires to be a Religious Work director in a large church or the leader of young people's work in a Presbytery or Synod. The vast majority still are hearing the call to become pastors of country and city churches.

So, while our education is and will remain largely vocational, we have to realize that all of our students cannot be put through the same hopper and be ground between the same stones. Yet that is just what our seminaries have been doing. Dr. Moore and his fellow professors had for some years been working out a system which would allow some flexibility, and the change to a semi-elective course at Union was one of the last acts of Dr. Moore's life.

What has been begun will require most thoughtful and painstaking study in order to secure the desired good. One can readily see how the introduction of elective courses even in a modified degree places a heavy additional task upon our pro-

fessors and makes necessary broader and more perfect library facilities. We should never forget that our institution is a graduate school, having within the student body some of the most brilliant men from our Southern colleges, and we should maintain graduate school standards.

2. *Research.*

It is the growing conviction of many that a first class seminary should be doing research work. There has been an increasing demand that our Southern Church with its conservative points of view produce books which would equal or surpass in scholarship those which come from more liberal centers. Men are looking to the Seminaries to take the lead in this important work. When we calmly consider it, we have to admit that for many a decade our beloved Church has produced few books of real learning and scholarship which have affected the currents of religious thought outside of our own communion. One reason is patent to all. Our Faculty has been too greatly burdened in training men for their vocation either to turn aside themselves to write or to give the time necessary to develop young men who can do original study and produce great books.

The entire field of Religious Education is being explored and developed by a group of eager and earnest men and women in our Seminaries, Training Schools and Universities. The vast majority of this work, which of necessity is research in its nature, is being done at centers of learning and by scholars unsympathetic or hostile to Inspiration and Supernaturalism. Are we to leave this whole area untouched by our men? They are eager to do such work, and if it cannot be done here, then they will go where it can be done. A similar need is urgent in the fields of criticism, exegesis, apologetics and others.

The nucleus of such workmen will henceforth be at hand here in our Fellows. There will be five after this year, the Hoge, Larus, Johnson, Moore and Salem. They will provoke one another to arduous study. It is hoped and expected that from such groups in the coming years will emerge men whose

scholarship and diction will make an impress upon the whole Christian world. Side by side with these Fellows spending an extra year in highly specialized work, there is another group doing similar work in our courses leading to the degree of Master of Theology and Doctor of Divinity. This course could be developed five-fold within a year were our faculty sufficiently enlarged to be enabled to devote themselves more to this important work. Along with an increased Faculty a more perfect library is a sine qua non for such work.

3. *Extension Work.*

Not only does a seminary of this present day have to add research to its vocational work, but it can and should render to its own denomination and to the Church at large a broad ministry outside the boundaries of the Seminary. We are all acquainted with the way in which certain universities, notably the University of North Carolina in the South, have by their extension work affected whole states. Education, good roads and many other movements of outstanding value owe much of their strength, especially in the earlier stages, to such institutions.

In Dr. Moore's last conversation with me, held at Clifton Springs, he spoke earnestly and wistfully of his dreams for Union in this broader ministry. He knew how well her professors had already served in writing for Church papers, in her own Review, in Bible Conferences and Teacher Training Schools, and how her students and fellows had stimulated recruiting for the ministry by their delegations to various colleges, but he envisioned a far larger field of service. He well knew that our professors turned down five invitations for this extensive ministry for each one that they accepted. Without an addition to our force he saw no way to increase this great sphere of influence and of service, but he longed for the time when the Seminary would be more closely in touch with the actual field work of her constituency, when her faculty and library could be at times actually upon the firing line; when the Seminary would be giving strength to the Church and gaining strength from such contacts.

III. Recapitulation.

We stand then at a time when professional and specialized education in all fields is forging ahead and when men in every profession have an opportunity for careful and scholarly preparation for their life work. The minister not only is not one of the few well trained men in his locality, as he was in the past, but in many instances professionally and technically trained men are questioning the soundness of the preacher's scholarship. Other graduate schools are being extended and perfected at immense cost. At the same time theological education is receiving less attention the country over and is sharing less in the prosperity of our land. The trend of psychological and philosophical thought in many centers tends to stifle our religious life, while the attack on the Bible has weakened the hold of our Scriptures upon the human mind. These conditions demand unusual preparation on the part of our students for the ministry.

Meanwhile we have seen that the demand upon the seminaries for more perfect vocational training in the varied spheres which ministers must occupy today, for research work which will furnish our own Church and the Church at large with an effective Apologetic, and for the rendering of a broader ministry by extension work, requires that two conditions must be met. I feel that I cannot emphasize these too much. First, we must increase our Faculty. Already over-burdened, they see countless opportunities. Princeton Theological Seminary, with 222 students, has thirteen full-time professors and two special lecturers, as against eight in our own Seminary. Nanking Seminary in China, with 129 students, had before it was closed, ten Americans in active teaching and one emeritus, and four Chinese, fourteen active professors for 129 students as against eight in Union for 148 students.

Secondly, we must have a library and a librarian. Enter any undergraduate college for men or women and compare their library with ours. Visit any graduate school and note the contrast. One of our sister seminaries with only fifty per-

cent more students than we have, not only has nearly three times the number of volumes which we have, but they have a full-time librarian, a male assistant, and two lady assistants. Their circulating library, which provides books for ministers in the field as well as for students in the Seminary, is open ten hours a day, while their reference library is open eleven hours. They have been spending upon their library approximately seven times as much money per year as we have upon ours. How can we keep abreast of modern professional and graduate study, how can we prepare our men to meet the needs of the day, how develop a group of research students, and how shall we extend our greatest help to our hard pressed but eager pastors without a librarian, and library facilities such as our colleges and graduate school have?

The one supreme task of the Church of Christ is to supply preachers and leaders. Did not Christ give much of His attention to the training of the Twelve? Was any other part of His work, so important in His eyes as this? Without a supply of ministers, missionaries, evangelists, teachers, why build your new churches, your modern Sunday-school buildings, your missionary schools and stations at home or abroad?

I hold here in my hand a card with the picture of the Main Building, Sanatorium, Clifton Springs, N. Y. It is addressed and written in a handwriting which itself reveals character and inspires confidence. It is next to the last communication I ever received from the writer, and it says: "John Wesley said more good was to be done to others by his going to Oxford; the schools of the prophets were there: 'was it not a more extensive benefit to sweeten the fountain than to purify a particular stream'. I hope you will see it so. W. W. M." Is the fountain to become stagnant or muddy or dried up? Surely if it does there will be barrenness and a spiritual famine.

Many have said that Union Theological Seminary is the most important institution in our Church. Undoubtedly it is. What is its part in the Kingdom? The answer would require a longer address than this. Read the roll of her sons and see how they have served at home and in the foreign field in places

of honor and obscurity, in seminary, college, pastorate, secretaryship, missionary station. The Church has caught its pitch from the note struck here. What will be the note of the future?

Thursday evening the Senior Class had their banquet and I was their guest. It is one of the largest classes ever to graduate at our Seminary. I was deeply moved as I looked into the faces of the men and heard them speak of their love for the Seminary and of their aspirations for service. At the other end of the table sat a genial son of the Orient who goes back to his own people to perform a particular and helpful service. On the right was a member of a martyr family of Persia, prepared and equipped to serve his people in their distress if a way is opened for him. Then here are two of great Wesley's disciples, who for three years have sat at the feet of Calvin. They must wait many years to become bishops, while their Presbyterian classmates will soon be so ordained. The Disciple graduate was absent, but his Baptist brother well represented those who follow the deeper path. The most were Presbyterians, forty of them, from all parts of America and from foreign fields. Among them one born under Northern skies, and another flag, who gave his sight for our land and her cause, who, when the light became darkness, desired to make bright with an inner light the life of others. As they told whence they came and whither they are going, it came upon me with something of a start that not one mentioned a foreign field, save those who had been born there. I thought of my own class and the five eager hearts who went abroad. I knew that in the heart of some of these men of 1927 there had been and is still a desire to do likewise, but the interest of the Church at large has not been sufficiently centered on the world-wide lost to furnish the funds to send them out. Then I thought, "The missionary endeavor among the Southern Presbyterians was born of John Holt Rice and nurtured of Union Theological Seminary". As the Church was once aroused to the task of world missions by this Seminary and her sons, so she must be

again. What we put into the hearts of these men will soon be in the heart of the Church at large.

There, as I looked at them, so eager and hopeful to reach their fields, a great joy came over me that I was to have a part in training men for the greatest task ever committed to men—that of going out to those in the grip and power of sin to free them in the name of the Son of God. After all arises the same task, though the age is different, which Christ assigned to the Twelve in Galilee, "Make disciples of all men; lo, I am with you alway".

YOUTH AND THE CHURCH.

By Rev. W. Taliaferro Thompson, D. D.,
Professor of Religious Education, Union Theological Seminary in Virginia.

Youth is our yesterday, the child's tomorrow, the fair morning of life after the dawn when the dew is still on the roses and the grass is invitingly fresh; when the stream of life runs swiftly, if not perilously full. Because of the complexity of life today and the evident dangers of this period we have asked ourselves again and again the question, "Is the youth of today better or worse than the youth of yesterday?" I gave this question to a hundred and fifty of my students about a year ago. Most of them were in this period; many of them had had rich contacts with boys and girls of this age through High School teaching, work at Boys' and Girls' Camps, and with Boy Scout and Girl Scout Troops. They were well qualified, therefore, to answer the question. From one class I received fifty-two answers. Only four of them said that they felt that youth today was worse, and one of the four remarked, "Please don't put too much reliance upon my statement, as I am hopelessly pessimistic about everything". Several stated that they thought that youth was "not so much worse", as there

were wider variations today, more pronounced extremes—that the good were better and the bad were worse, but that they could not strike a balance and say which preponderated. I doubt if anyone can answer that question with absolute accuracy. Perhaps the question should not have been asked at all. Certainly we are weary of it and we feel that it ought not to be further agitated, as such agitation serves to make an already self-conscious group more self-conscious. I am not so much concerned with the answer to that question as I am concerned over the fact that there are in youth, all youth, whether better or worse, of yesterday and today, certain great characteristics upon which we can count and which should interest and guide and challenge the Church as it deals with life during this period.

Characteristics of Youth.

Youth is *a time of independence*. Through childhood, his timidity, his weakness, his size, his ignorance, his inexperience, his strong imitative instinct have all been saying to him, "conform, be like everybody else, obey those around you". But with the advent of puberty all is changed. His increasing size and strength, his growing knowledge, his larger contacts with life, his developing individualistic instinct all say to him, "Be yourself, be different from everybody else, cast off restraint, have your own way".

Dr. Starbuck tells us of a boy just entering this period, who, while walking down street, caught a glimpse of his image in a plate glass window. "There swept over me," he said, "the overwhelming consciousness that I was I. I drew myself to my full height and with a new dignity and a new purpose for life walked on."

Quite often I send out my students armed with questionnaires to examine the boys and girls of our community. One question is "Whom would you rather be like?" The smaller children will put in the name of some great man such as Lee or Washington or Jackson or Wilson or more recently that of Babe Ruth and Gene Tunney. Jack Dempsey's star has disappeared

below the horizon. The adolescents, on the other hand, often say "I want to be like myself". What a right and holy desire this is, insuring the integrity of one's own life, the presence in the world of an individual, a voice, and not of an automaton, an echo. Through this strong urge the world gains variety and interest and the race moves forward in new and fearless endeavor. Yet, in the Church and in the School and in the Home we sometimes rebuke or thwart or even break this person growing into self-consciousness and power.

How much better it would be for us to assume the attitude of the mother of Phillips Brooks who said: "The period of which I speak appears to me to be one in which the boy dies and the man is born; his individuality rises up before him and he is dazed and almost overwhelmed by his first consciousness of self. I have always believed that it was then that the Creator was speaking with my sons, and that it was good for their souls to be left alone with Him, while I, his mother, stood trembling by, praying and waiting; knowing that when the man was developed from the boy, I should have my sons again, and there would be a deeper sympathy than ever between us."

Youth is *a time of mighty social urge.* Small boys and girls play with each other with little consciousness of the difference of sex. In the pre-adolescent or gang age they become aware of each other in a new way and pull apart with an indifference to or scorn of those of the opposite sex. When they grow a bit older, however, as inevitably as the poppy lifts its face to the sun, boys and girls turn to each other, drawn by an impulse as irresistible as God's purpose for the human race. Miss Margaret Slattery, who knows young people as few persons in America do, tells us that hardly a girl reaches sixteen without having a love affair. "What are you thinking about?" one girl in this period asked another. "Why, beaux and clothes, of course," came the ready reply. Open the diary of any boy during this period, if you can find it, and you will discover on its pages the luminous words "love" and "date" and "Mary" and "Helen". During this period they long to be with and be

like the crowd. The boy is miserable if his trousers are not exactly *a la mode.* He lingers for hours before the mirror, parting or plastering back his hair until every strand is in accordance with the fashion. The girl would "rather be dead than out of style". And some of them in their desire to be lithe and willowy are actually starving themselves to death. This surrender to the group often influences their moral life hurtfully. A keen student of adolescents declares that "a sixteen year old girl would rather be wrong than ridiculous". I feel sure that that could often be said with equal truth of the boy in his later teens.

At the time when the young people are feeling the over-mastering compulsion of the group the girl adores an older woman, becoming as clay in her hands; and a boy worships an older man to such an extent that Mike Murphy, the coach of the University of Pennsylvania's football team, could say to his men between halves, "If you can't win for the sake of Penn., if you can't win for the sake of your mothers and sweethearts, go in the game and win for me". The story goes that they went in and won.

Youth is likewise *a time of idealism and altruism.* Centuries ago a prophet cried to Israel, "Your young men shall see visions". That prophecy has been fulfilled in every generation. It is perennially true of youth. Youths have always been our discoverers, our pioneers, our explorers, our reformers. Their clear eyes have looked into the future, have seen beneath the surface, and their brave hearts have never counted the cost. Someone has defined an idealist as an individual under twenty-five years of age!

"Just as the world war ended a boy of seventeen, aiming at France, under age as he was, who had drilled in season and out, but never had left this continent of ours, wrote: 'You can't depend on this old war any more and there is no telling what is going to happen to us now. It seems too bad to fool around in uniform when there is no fight. The United States ought to rush around with its huge army and reform the world now that there is a chance.' "

"Reform the world." Let your mind rest on these two words. Youth is thinking in world terms and lofty terms. Stanley High in his "Revolt of Youth", gives us a remarkable picture of youth around the world, dissatisfied with the condition in which the War has left things, unwilling to rest content with the injustice and inequalities that remain.

Youth is always willing to pay the price of the service it desires to render. Mazzini declared that "the highest call that youth hears is 'Come and suffer' ". How abundantly the war proved this to be true of Italian youth, German youth, French youth, British youth, American youth—youth around the world. A mother whose son was hurt in practice flying wrote: "There is a quality in my son, it is in all the boys, I have felt it before the War. I never could name it before, but now I can—boys want self-sacrifice." The mother of an only son who enlisted in the Canadian army, speaking in like strain, said: "You see, I only want to save his life and he only wants to give it."

It is at this time when boys and girls are ready to fling their lives away that they become selfish through deliberate choice. Unless some avenues of service are open before them, unless they are caught by some definite plan to help their fellows, their love and enthusiasm for others will die out and selfish desires will grow into iron mastery over their life.

Youth is *a time of disillusionment.* Youth, as we have seen, is a dreamer. He dreams of a world in which all women are pure and kind, in which all men are brave and generous, in which the true, the good and the beautiful reign. But the rose glasses are soon dashed from his eyes by the hard hand of reality, and he sees an ugly world, a hostile world, an unjust world, where some women are false and some men are knavish. As his idealism was high, so his cynicism is deep and bitter.

He has dreamt of himself as a success in every sphere of endeavor but added years have brought him into sterner competition with stronger men, and his frank eyes look unsparingly at the weaknesses which are being revealed in his own life. He has not made the football team at College, though at High

School he was a star. He is left out by the fraternities though in his own town he was something of a social lion. He is far back now in his academic standing though a year ago he was valedictorian of his class. His spirit is now stained by sin though at home he was clean. His mind is in a turmoil of doubt about spiritual conceptions that were unquestioned in former days. To crown all of his miseries, the lady of his delight looks with favor upon another man. He has hitched his wagon to a star in his dreams, but the star has disappeared behind inky clouds or the traces have broken and his little wagon is fast in the mud of the ordinary, leagues behind the glowing hopes which he had so confidently flung ahead. A few years ago as I was talking along this line at a Young People's Conference; a boy whose face I had noticed because of its intelligence and seriousness, came up to me after class and said: "This morning you certainly were right where I have been living for the last two weeks. During this time I have wanted to do nothing so much as to take father's car out, tune it up to sixty miles an hour and run it into the first telephone post." Far too many of the 16,000 suicides in America in 1925 were boys and girls in this period. With all of his independence and cock-sureness and recklessnes, he is sensible of his weakness, hungry for helpful fellowship, eager for the touch of power.

It is at this time when these urges are to the fore that life is at the flood tide of power—physical, mental and spiritual. It is during this period, likewise, that the great choices of life are made. William James speaks of the major choices of life as those which control great areas of life and determine a vast number of lesser decisions. To my mind, there are three major choices.

The first is the choice of Christ. The most recent and accurate study of the age of conversion was made in 1921 by Dr. Athearn. This shows conclusively that over half of those who accept Christ, do so between twelve and twenty-four.

The second major choice is that of one's life work. Dr. Campbell White, who has made a rather exhaustive study of

this question, and has had large experience with youth, tells us that five-sixths of those who really choose their life work, make that choice before twenty.

The third choice is the choice of a life partner. I have seen it stated on good authority that more girls marry between the years of eighteen and twenty-four than in all other periods of life put together.

If the Church is going to do anything at all with the individual, it seems to me that it must lay hold of him in this period when these great urges are to the fore, when life runs so full and strong, when these all-important choices are made. It is at just this period, however, that the Church loses its hold upon life.

The one satisfactory study of an American state was made a few years ago under the direction of Dean Athearn, who has a remarkable gift for detail. The Indiana "Survey" shows that the peak of attendance at Sunday School is reached at 12. At 14 from 10% to 15% of the girls have dropped out, and 25% of the boys. At 18, 16% of the girls, and 75% of the boys have been lost. At 22, 88% of the girls and 92% of the boys are gone.

The task, of course, isn't a simple one. A year or two ago I received a note from a lady in Texas, stating that her Sunday School was not getting along very well and that the Young People's Society was functioning poorly and would I please *"drop her a line"* and solve the problem of youth for her and her Church. What a joy it would have been to me if I could have done it. If, in a few nicely turned sentences, I could have solved this whole problem. But God does not deal with us in that way. He compliments us and challenges us by giving us tasks that are beyond our powers, so that we may give our best and then be forced to depend upon Him. The problem is just as difficult and complex as life itself and can be met only by the most pains-taking thought and earnest endeavor. I believe that the solution lies along the following lines:

1. We need first of all an organization which will give these

independent, capable young people a chance to bear responsibility, to exercise leadership, to know the thrill of achievement. Dr. Coe, in his penetrating little book, "What Ails Our Youth", tells us that in the past we have considered youth to be a time of action and age a time for thought, but we have come to discover that youth is a time for both thought and action. He urges us, therefore, to take them into our counsels, to give them a larger share in the work of the Church and to turn over to them increasingly the management of their own organizations.

2. We need a *program* which will make provision—a. For clean recreation. In a paper received from a young person, I found this, "Many times these words were said to me when I was growing up, 'Don't do this, don't do that. It isn't lady-like'. My sister next to me did many tom-boyish stunts on the sly and she has always been healthy, while I have never been strong". How much better it would have been if the Church had said to its young people in that community, "Come and play".

b. The program must also provide an opportunity for wholesome fellowship with members of the other sex. What a tragedy it is that a young girl has to write, "My parents will not let me have dates with boys. I have to lie to them when I go out with a boy". How much better it would be for the Church to sponsor and guide such joyous and blessed association. The Young People's Society has been criticized as being a "match-making institution". It seems to me, however, that it should rather be its glory that it brings boys and girls together under holy auspices.

c. This program must also offer a chance to serve, so that the fresh, full-running tides of youth will flow out helpfully to the very ends of the earth, to the joy and growth of youth itself; for, as one young person expressed it, "Youth is active and not willing to be passively good".

3. We need *buildings* so arranged and equipped that such a program can be comfortably carried out, and such organizations find full opportunity for development. "How can your

Sunday School be made more interesting?" a young person was asked. "We ought to have better furniture in our Department," was the reply. "It isn't half so good as that in the Junior Department. They seem to think anything is good enough for us."

Leadership Needed.

4. But more than an adequate building, more than an effective organization, more than an all-round program do we need *leadership*—noble men, splendid women. I have asked hundreds of my students this question, "Why do young people drop out of Sunday School?" They have interviewed numbers of girls and boys, consulted scores of superintendents and teachers, and read dozens of books; invariably their first answer is, "lack of the right kind of leadership".

We need men and women *who understand* these deep urges of adolescents, who will be sympathetic and patient and will help them interpret the experiences which are more of an enigma to them than they are to us.

We need leaders *who will respect* them and give them a chance for self-expression. Can you imagine anything worse than for a leader of a group of young people, among whom were several seniors in High School, beginning what she has to say to them with the words, "now *children*"? Yet it was in just that way that I was introduced to such a group. What a tragedy it is for a teacher of young people to do all of the talking, asking no questions and giving no opportunity for discussion, measuring her ability to teach by the rapidity and continuity of her speech! Yet there are scores of such teachers in our Church.

We need leaders *who trust* young people, their capacity and their character, and are themselves what the young people should become. As one young person expressed it to me, "Youth is tired of being criticized, tired of being held up to ridicule, tired of being told that it is going to the dogs. If only we are helped to see the better way, we are willing to

walk in it. What we need is not so much criticism, as examples".

We need leaders *who will face the young people with the type of religion* they need and desire. They should have *a rational religion.* So often we are intolerant of any effort on their part to think their way into truth. While I was in Knoxville a young man asked if he might talk to me. Of course I told him yes. He began by telling me that he had doubts about the atonement. Knowing that he was a member of another Church I advised him to go and see his minister and give him the pleasure of helping him with his difficulty. Immediately and vigorously he replied, "That would do no good. The only thing he would say to me if I told him that I was concerned about the atonement would be 'you are on the way to hell'". Of course, by an attitude of that kind all that his pastor did was to block forever the avenue between his mind and that of this troubled man.

George Sherwood Eddy, in one of his books, tell us that doubt is a door, which may swing out into the blackness of darkness forever or may swing in to fuller light. We all begin life on a borrowed basis. We receive our faith ready-made at the hands of our parents or Sunday School teachers. If it is to become our own, we must think it through for ourselves. So often, therefore, doubt is a door to a clearer understanding of spiritual truth, to a firmer conviction concerning Christ, to a more devoted and passionate loyalty to Him. What happens in the case of so many is that they do no thinking in the sphere of religion. All of their other conceptions are on the march, only in religion is truth static; so that they grow up with a man's idea of the universe and a child's idea of God, and it is impossible for them, therefore, to have a man's joy and faith in religion.

Last year I was holding an evangelistic meeting in a co-educational college. I was told almost the first day, that one of the girls in the school was greatly disturbed in her faith, doubting particularly the miracles and that it was hoped that I could talk to her. The last day of the meeting she came to

see me and began by saying, "I know you are going to be startled by what I have to tell you". "No," I said, "I have been working with young people for a long time. I shall not be surprised, only interested." "Well," she said, "I don't believe in the personality of God." "That is interesting," I replied. "What do you believe about God?" "I believe that God is a Principle or a Force." "Well, let us see what you think about that Principle or Force. Do you feel that it is operating in the world according to any plan?" "O yes," she said. "Is it exercising itself to put that plan into effect?" "Yes." "Is it aware of the development of that plan or its retardation?" "Yes." "Does it experience pleasure as the plan progresses and distress as it is interfered with?" "Yes." "Then you believe in the personality of God." "Oh, no," she said, "I don't." "But you do, if you meant what you have just said. What psychologists and philosophers today mean by 'personality', as far as they can define it, is capacity to think and to feel and to will, plus self-consciousness." "But," she replied, "it is almost impossible for me to think of personality apart from the body and the Church didn't give me that conception of personality." "What idea did the Church give you of God?" "It caused me to feel that God was just a great man, residing somewhere in the universe and in control of it." "That isn't the way in which thoughtful men in the Church think of God," I said. "Well," she answered, "I can believe in the personality of God if that is what is meant by it."

Then she shifted her position and said, "But I don't see the need for Christ as the Son of God". "Just now you said that it was almost impossible for you to distinguish personality apart from bodily form. Don't you see how difficult it would have been for God to have caused us to understand that He was a Person and to have enabled us to see the qualities of His character if He had not manifested Himself in bodily form? It was as the Word became flesh and dwelt among us that we could behold His glory." Her face lighted a bit and she said, "I can see that and understand now why the incarnation was necessary". "But," she said, "I can't see any necessity for

the miracles." Her difficulty had been reached at last. "Well," I replied, "if in order to let us see His personality and character, God must become so like us, wasn't it necessary for Christ to perform miracles in order to enable the people with whom He lived to be certain that He was God?" Her face was shining now and she said, "I see and believe".

The difficulty with this girl was that her knowledge of Christian truth had not developed as her study of philosophy and psychology had enlarged. With her, "I don't believe" meant rather "I don't understand".

I am not meaning to say at all that we should encourage our young people to doubt. I am simply urging the necessity that they see that there are grounds for their belief, that faith is an intelligent act, and not what a boy described as "believing what you know ain't true". We must let them see the necessity of moving from doubt to faith and of assuming, therefore, a morally earnest attitude toward belief. We must convince them that only faith is creative, that while doubts may destroy a building that is cumbering the ground, only faith can erect a structure that is a fit habitation for the mind and spirit of man. We must assure them that a man's doubts are no more his spiritual capital than the money he hasn't is his financial capital.

In the second place, we need leaders who will give them *a religion that is real.* Toward the close of a meeting that I was holding in a college in eastern Tennessee, three boys came into my room for conference. One of them was President of the student body, a second, Captain of the foot-ball team and the third, prominent likewise, in the life of the college. For a few moments they sat without saying anything; then one of them blurted out: "We have been doing a lot of thinking since you have been here." By the "we" he meant a good many others whom he and his two friends were representing. "And we have come to realize that religion doesn't mean to us what it ought. We pray and we don't seem to get anywhere. We read the Bible and it has no vital message for us. Now

we have come to the conclusion that religion must be either real to us or we are going to lay it aside."

This is one of the passions of youth today—reality. Psychologists tell us that that is real which is present to the senses We can, I think, make youth see that that is also real which is present in their hearts in transforming power, which makes a difference in their lives. When I spoke just now of the need of a rational religion, I did not mean that we should reduce religion to a mere philosophy of life, drained of its supernatural elements and power.

Youth needs *a redemptive religion.* With all of its vigor and hope, it is again and again aware of failure, stricken with a sense of sin, lonely, yearning for fellowship with someone stronger than itself. Youth at times feels the need of forgiveness, longs for peace, cries out for strength beyond its own, is eager for fellowship with someone who understands and sympathizes. Youth is not a logical machine. He has a heart as well as a mind. He has problems and perplexities and disappointments and griefs, that while different, are as real as those of age. He needs to know that Christ bore our sins in His own body on the tree. He needs to experience the power of His resurrection. He needs to hear the Matchless One say, "Henceforth I call you not servants, but friends".

During an evangelistic meeting at the University of Tennessee, I was helping in the conference work. A senior came to see me and said at once, "I am surprised to find that I have lost my faith. I am the son of an Elder in the Cumberland Presbyterian Church. Back home I was rather active in the Church and Sunday School, but recently I find that my faith is gone". In reply I asked him this question, "What are you reading?" He outlined for me the course he was taking, which was Engineering, giving me a list of books, most of which were unfamiliar to me. When he stopped, I asked again, "What are you reading?" "Why, I am reading some novels and magazines and newspapers."

"What else are you reading?"

"I don't exactly understand what you mean."

"I mean just exactly what I say, what else are you reading?"

"I am reading some letters, advertisements—I can't think of anything else I am reading."

"Are you reading the Bible or any devotional books?" "No." "And you are surprised that you have lost your faith? Why, I should be surprised if you had any faith! You have been studying science and you realize that in the material realm you don't expect to get results without causes. How is it, therefore, that you have expected in the spiritual realm to get results without fulfilling the conditions? There are laws in the spiritual world just as there are in the physical." He had grace enough to be ashamed of himself and to see and admit his mistake.

We must let youth understand that there are conditions which have to be fulfilled before Christ and the things of the spirit will be real to him. We must show him what these conditions are, and help him to fulfill them; for it will be only when he enters into a vital fellowship with Christ through an obedience to these laws that his religion will become rational, real and redemptive.

The chief reason for the so-called "revolt of youth", its restlessness, its impatience with restraint, its extravagant search for thrills, is its failure to achieve the deeper satisfactions of the spirit which can come only through an experience of the abundant life which results from fellowship with Him who is the Life.

Finally, we must present to youth *a challenging religion.* One young person told me, when asked why young people drop out of Sunday School, "Because religion is presented to us as a sissy thing". What folly to present to youth religion as easy. What a travesty on Christianity to present as soft and unexacting, the religion of Him who went to Calvary, and called to all others, "If any man will come after me, let him deny himself, and take up his cross and follow me". We want our young people to see that Christianity is a call, not to security, but to sacrifice and adventure; that while, in the

mercy of God, it doesn't take much of a man to be a Christian, it takes all there is of him. We want them so to see our religion that they will feel as that young missionary did who had written on his tombstone by his friends, "Here lies the body of one who relished his task for its bigness, and took to it with a fierce joy".

The hope of the world is in youth—forward-looking youth, friendly youth, fearless youth, sacrificial youth; in youth with its unsullied ideals, its undminished enthusiasms, its unspent power.

A student of economics in one of our great universities went to the head of the Department and said something like this: "Professor, our study together has made me discouraged; as I look out upon the world, things seem dark. Is there any hope?" The Professor thought for a moment and then replied rather sadly: "No, there is no hope." Not satisfied, the student went to a man of another ilk and put to him the same question: "Professor, as I look out upon the world, things look dark and I am well-nigh despairing. Is there any hope?" After a moment's reflection he said, "Yes, there is hope. Just one". "What is it?" "That great souls like yourself get down and lift."

But youth will not desire to lift, youth will not know how to lift, which has been untutored by the Church, uncaptured by the mind of Christ, uninspired by the face of the Eternal.

"Is the youth of today better or worse than the youth of yesterday?" One of my students replied: "Youth is better today when it is given a chance."

God grant that our Church in this day may give its youth a chance!

THE IMAGINATION IN PREACHING.

By Rev. Andrew W. Blackwood, D. D.,
Professor of English Bible, Presbyterian Theological Seminary, Louisville, Ky.

A wise teacher of homiletics asked the seniors the other day to bring in sermons based on the first psalm, giving as his reason, "You must learn to use the imagination in preaching; your sermons are too abstract". "But what has the imagination to do with orthodox preaching? Is not the imagination that faculty which invents rather than discovers, and which substitutes fiction for fact?" No! As the term is here employed, the imagination differs widely from the fancy. The imagination is most reverent, whereas the fancy is largely irresponsible. The one deals with the spiritual realities which it discovers outside itself, chiefly in the Bible; whereas the other plays with "the baseless fabric of the dreams" which it has evolved. Needless to say, there is in the modern pulpit altogether too little use of the reverent imagination, and altogether too much use of the irresponsible fancy.

But is there not danger in the use of the imagination in preaching? Yes! So is there danger in the use—or rather in the abuse—of every other God-given power. One man's preaching is too severely intellectual; another man's too exclusively emotional; a third man's, too much filled with pathos. And yet a wise man of God knows how to employ in his sermons all of these varied powers with telling effect. Liddon's preaching was strongly intellectual, but he did not appear pedantic; Luther appealed to the emotions, but he never seemed weak; Guthrie employed a good deal of pathos, but he seldom became sentimental. In like manner, practically every preacher who has attracted ordinary people has freely employed the imagination in the pulpit without appearing fanciful. Especially were the greatest preachers in Bible days notable for their use of this God-given power.

The Inspired Imagination.

The mightiest preachers in olden days were the prophets and the apostles, who remain to this hour the admiration and the despair of ordinary mortals who preach. Their sermons as recorded in the Bible indicate how they were guided by the Spirit of God in communicating to others their visions of divine truth and of human duty. These sermons are worthy of study from other points of view, but just now they interest us most because of their use of the inspired imagination, a quality in which the Bible stands supreme.

In the Old Testament, for example, the books must deeply beloved, are the Psalms, Isaiah and Genesis. These books were written by holy men of God whose hearts the Spirit had touched with heavenly fire. David wrote his moving songs after he had learned to trace amid the green pastures and beside the still waters the footprints of the Good Shepherd as He watched over His sheep. Isaiah became the prophet to the heedless nation after he had beheld in the Temple the vision of the holiness of God. Moses began to share with the Hebrews his lofty vision of truth and duty after he had seen at the Burning Bush the vision of the Eternal God. Those men spake and wrote as they were moved by the Holy Spirit, and while inspiration means much else, surely it means that God first quickened and then used gloriously the imagination which He had given to His appointed seers.

Among the Psalms many of us love most the twenty-third, the one hundred third and the one hundred twenty-first, largely because of their inspired pictures of the Good Shepherd, of the Forgiving Father and of the hills of home. Those hills may have been far away from the eyes of the saints who sang about them, but loving hearts know nothing of distance when they are singing about the hills where they first found the Living God. Others among us prefer the first psalm, the eighth and the ninetieth, largely because of their inspired pictures of the fruitful tree, of the heavens at night and of the mountains

as a symbol of the God Who stands unmoved in the midst of a swiftly changing world.

And when we turn to the prophets we think first of Isaiah, largely because of his inspired imagination. In the first chapter, "The Grand Arraignment", Jehovah summons heaven and earth to stand as witnesses in His controversy with His rebellious children. Here the prophet develops his case on behalf of the Most High by the use of concrete images: the ox and his crib, the headache and the weakness of heart, the wounds and the bruises and the unhealed sores, the charred remnants of cities and the desolate country-side, and, above all, the scarlet sins of the people over against the white snow from God. Only by the reverent use of the imagination can one today understand or explain such a striking call for repentance.

This same quality shines out everywhere in the messages of the Royal Prophet. For instance, look at the fifth chapter of Isaiah, with its exquisite parable of the vineyard and its wild grapes; the thirty-second, with its portrayal of a man, doubtless the Man Jesus, as a refuge from the storms of the desert; and best of all, those chapters which point most clearly to the coming Redeemer. Instead of describing the Messiah in dull, lifeless, abstract terms, as we often do, the inspired artist paints for us a series of beautiful pictures: "The people that walked in darkness have seen a great light"; "Unto us a child is born, unto us a son is given, and the government shall be upon his shoulder"; "There shall come forth a shoot out of the stock of Jesse, and a branch out of his roots shall bear fruit"; "He grew up before Him as a tender plant, and as a root out of a dry ground"; "As a lamb before its shearers is dumb, so he openeth not his mouth." What a gallery!

In the Book of Genesis, likewise, the reverent reader must employ his imagination. This inspired book of beginnings was written primarily to reveal Jehovah as the Covenant God of the chosen family, out from which was to come the promised Redeemer. But instead of presenting the facts baldly, as we often do, this book presents a series of pictures, pictures of

fact and not of fancy; pictures as real as the apostle's pictures of heaven, and almost as precious. Genesis shows how God made the world, all beautiful and fair, for man and women in their home; how He watched over them tenderly in the days when the world was young; how He blessed them and their seed after they had sinned; how He led Abraham out into the wilderness, not knowing whither he went, but simply trusting God; and how He made those men and women of old rich in the title-deeds of heaven. Thank God for those inspired pictures in Genesis!

The late James Denney, profound interpretor of the ways of God, used to say, "The man who can not hear God speak to him in the story of creation and the fall will never hear God's voice anywhere" ("Studies in Theology", p. 219). And yet a young college student told me recently that he found in Genesis nothing save "a lot of silly old wives' tales"! He had spent three months in the study of that book, and he fancied that he could tell in three minutes who had written any particular part of it. As a matter of fact, he had never become acquainted with the Book of Genesis at all, and he might as well have spent those three months in deciphering the inscriptions on the tombstones in the cemetery. The difference between the learned professor and the callow student, as readers of the Bible, was due in large measure to the fact that the one read the Scriptures with the reverent imagination, and that the other did not. Before a man opens the Bible, therefore, he ought to pray, "Lord, open mine eyes that I may see".

The Glory of the Inspired Imagination.

The inspired imagination enters into the fulness of its power and beauty in the record of the life and teachings of our Lord. "Never man spake like this man." In the Sermon on the Mount, for example, the Master talks about the Kingdom in terms of the salt, the light, the city set on a hill, the gift left at the altar, the unclean look, the right eye plucked out, the second mile, and the turning of the other cheek. He

tells us not to worry about things to eat and to wear, but to trust the One Who feeds the birds and clothes the lilies. He talks about the heavenly treasure, the narrow gate, and the house on the rock. Where in all literature can one find in brief compass such a variety of word-pictures as in this "Teaching on the Hill"?

In the practical interpretation of these words, how far can one proceed without using the reverent imagination? For example, how can one of us pluck out the right eye? How can one travel the second mile? How can one follow the Golden Rule? It means to put one's self in the other person's place; that is, to employ the sanctified imagination. Or how can one forgive, as one hopes to be forgiven? In measuring that little word "as", one needs, not a yard-stick and an arithmetic table, but a sympathetic heart and a nimble imagination. "I forgive as Almighty God forgives!" Doubtless King Arthur meant so to forgive Queen Guinevere, but somehow he fell far short. Hosea, on the other hand, really forgave Gomer because first of all he had learned how God forgives. Such sympathy means putting yourself in the other person's place, looking at his world through his eyes, and feeling, not as he feels, but as he ought to feel. (This account of sympathy is suggested by Gore, "The Incarnation of the Son of God", p. 121.)

The parables of Jesus are equally notable for their use of the imagination. "If the miracles are acted parables, then the parables are spoken miracles." The parables are as marvelous in form as in substance. But no one will question the large place of the imagination here; so let us pass into disputed territory, the Fourth Gospel, where we are sometimes supposed to be moving amid abstract speculations. Nothing could be further from the facts, for the beloved disciple was a seer, and his gospel, especially the first half of it, is the most personal of the four; it presents the Lord Jesus in vital touch with all sorts of men and women, one by one, meeting their spiritual needs because He knew what was in their hearts.

The Gospel of John has preserved for us the seven "I AM"

sayings of our Lord, in each of which He reveals His deity, somewhat as a cameo reveals the likeness of the person whose image it bears. Here, too, is the Golden Text of the Bible, which is introduced by a reference to the Brazen Serpent, and is followed by our Master's words about the light and the darkness. Here are the allegories about the Good Shepherd and about the Vine and its Branches. And here, in the most beloved chapter in the Bible, is the Lord's picture of heaven in terms of home, a picture all the more precious because this Gospel assures us that for the children of God the life everlasting has already begun.

In like manner we might look at the Epistle to the Hebrews and at the Revelation, each of which is filled with symbols almost meaningless to our unimaginative American minds. But let us rather turn to the writings of Paul. "Surely," one hears, "Paul is an exception to your general statement, for he is an abstract theologian!" If that were true, it would be difficult to establish the thesis which runs throughout the present discussion, for the life and the writings of Paul have had more influence over our Protestant preaching than the writings of the prophets have had, or perhaps even the sayings of our Lord as they are written in the Gospels. Was Paul, then, merely a dry-as-dust theologian? No! Mighty as he was in power of thought he was even more worthy of note for his greatness of heart, and he never preached or wrote without using largely his inspired imagination. Paul was a seer!

From this somewhat novel point of view read again Paul's sermons as recorded in the Acts, and likewise his epistles, noting how he makes his impressions. In First Corinthians, for example, see that picture of the Church as the temple of God, and that other of the body as the temple; that exquisite portrait of the Christian gentleman whose heart overflows with love; and those marvelous descriptions of the resurrection glory. In Second Corinthians, which is the apostle's spiritual autobiography, visualize the epistles written on his heart; the magic mirror reflecting the glory of the Lord; the earthen vessel with the heavenly treasure; and the thorn in the flesh,

with the resulting message of all-sufficient grace. In Romans look at the soul struggle in the seventh chapter, which suggested to R. L. Stevenson the motif of his "Dr. Jekyll and Mr. Hyde".

"No use of the imagination in the writings of Paul!" Rather is there no gift of imagination on the part of any person who can cherish such a notion! His writings, it is true, are not always easy to understand, for at one time he is delving into the deep things of God, and at another he is scaling "the steep ascent of heaven". But when once you have become accustomed to breathing that rare spiritual atmosphere in the mountains of God you enjoy being "swept with him from peak to peak, from vision to vision. You have tried to keep pace with his moods and his subjects, indicated in the amazing vocabulary, the striking metaphors, the compressed word-pictures; you have revelled with him in all the colors of God; and all the while you have been growing to love more and more the greatest human being that ever followed Jesus Christ." (T. R. Glover, "Paul of Tarsus", p. 197.)

Preaching from the Bible.

Since the Bible consists largely of the outpourings of the inspired imagination, it is obvious that the sermon which is true to the spirit of the Bible must be illuminated by this same God-given quality. In his study the preacher sees for himself what the inspired author saw, and then in the pulpit the preacher helps his friends in the pew to behold the heavenly vision, with its light upon the tasks of the morrow. Otherwise expository preaching quickly becomes lifeless and dull, and that sort of preaching is a misrepresentation of truth and duty as they are revealed in the Book. An unimaginative discussion of a vital passage from the Bible is like the dissection of lifeless literature, rather than the communication of spiritual power from the Living Christ.

When Paul was writing his letter to the Philippians, he was in prison, and far from his friends; he was almost penni-

less, and he was daily growing more frail, but his heart was singing, because he was thinking about the Lord Jesus and about the loved ones in Philippi.

"Stone walls do not a prison make,
Nor iron bars a cage."

And when those saints in Philippi received that letter glowing with light from heaven, their hearts must have been kindled with a new love for God and men. "Rejoice in the Lord alway!" Before any minister attempts to preach from these beautiful words, he ought to enter sympathetically into the spiritual experience of Paul and his unseen friends.

The preacher must employ his imagination, therefore, to comprehend the Scriptures, and to see in them the materials for the making of his sermon, somewhat as Michael Angelo could see in the block of marble the form of the angel that he was about to carve. Throughout all of his preparations, likewise, the minister must keep before the eyes of his heart the spiritual purpose of his approaching sermon; for as Phillips Brooks would say, he is preaching truth, not merely that men may believe it, but they may be saved by believing it; and duty, not merely that they may understand it, but that they may do it, as it is done in heaven. All Scripture is inspired "in order that" it may be profitable, and all worthy preaching must conform to the same lofty ideal.

As an illustration, think of the spoken sermons, rather than the writings, of Dr. G. Campbell Morgan. In 1913 in the First Church of Pittsburgh he spoke at noon every day for a week before vast throngs of business and professional men, opening up the treasures of the Book. One day he led them through the fifty-fifth chapter of Isaiah, pointing out the central verse, the seventh, as the dividing ridge; the first six verses being dark with the shadows of sin; the last six verses, bright with the beauty of God. Such a change of outlook bursts suddenly upon the view of the traveller in the Northwest, as he crosses the dividing ridge of the Rockies and starts

down the Pacific slope. But many of us who had journeyed for years through the mountain country in Isaiah had never seen in the fifty-fifth chapter such a picture of the changes wrought when people get right with God. And so we think of that sermon as the most inspiring that we ever have heard.

In Pittsburgh in that same year Dr. J. A. Francis gave a far different object lesson of mastery in this fine art. In his quiet fashion he spoke to ministers every day for a week, pointing out unseen treasures in the most familiar passages of John's Gospel. One day he led us through the fourth chapter, enabling us to see the woman by the well, somewhat as the Master saw her in her need, and to hear the voice of the Master revealing Himself as the living water. Thus the interpreter showed us that the Gospel of John is the most human of the four because it is the most divine, and that it is the most beloved because it enables God's children to see the glories of the invisible world.

How to Prepare the Sermon.

It is easier to praise such a sermon than to explain the secret of its sway over our hearts. But it is obvious that the preacher himself sees his sermon as a whole, as well as in its various parts, and that he uses his God-given faculties in helping his friends in the pew to see the heavenly vision and the light that it sheds upon the path of duty. The preacher's work differs from that of the engineer, but each of them has the power to visualize the unseen, and to translate his vision into an attractive, visible form. In planning a bridge the engineer studies the bed of the river and likewise its banks; he determines the other factors which enter into the making of a bridge which will meet all the requirements, and then he plans the bridge so as to meet the needs of that local situation. As a result no two of his bridges are alike.

So in planning a sermon the minister studies his people as they are, and then he prepares to lead them to a definite place in Christian experience. After he has found in the Bible and

elsewhere the materials for his sermon, and has planned where he will put them, he begins to think about his introduction and his conclusion; for the sermon, like the bridge, needs its "approaches". Years ago the Point Street Bridge in Pittsburgh stood unused because it had no approaches on either side of the river. But at last the engineers carried out their plans so successfully that the vast volume of traffic flowed easily over the bridge and into the heart of the city. Would that all of our sermon "approaches" were equally successful!

When the sermon is practically complete one begins to think about illustrations, much as the engineer plans the finishing touches to his rising structure. In this matter of illustration the late W. L. Watkinson is worthy of study. For example, in preaching about love as the fulfilling of the law, he says, "Noble parents do not trouble about the civil law which obliges them to maintain their children; the blue-eyed, golden-haired heart-stealers are abundantly safe within the magic of paternal love". Simple, is it not? Yes, the highest art is always simple, because it is great.

"The blue-eyed, golden-haired heart-stealers!" Jowett himself could have phrased it no better! This is what the scholars call the verbal imagination, and it differs widely from mere word painting, which has gone out of fashion among intelligent folk. In presenting love and law, the artist uses words, not as mechanical abstractions, but as living realities in the hearts and homes of God's children. Instead of employing in the pulpit long, technical terms, ending in *-ation* and *-ology,* he expresses the same thoughts and ideals in picture words somewhat like those of the Master Himself.

"Take with you words, and return unto Jehovah" (Hos. 14:2). But let them be words which reflect the grace of God, somewhat as a tiny pool reflects the beauty of the sky. Only the best words are good enough for the worship of God. When the late Professor Henry E. Dosker led in public prayer our hearts were lifted as on eagle wings, so that we seemed to soar almost to heaven's gate, and often when he preached that same gifted imagination opened to our eyes the treasures of

the unseen world. In preaching about the God-given secret of contentment, he spoke about worry as the one that lies down with you at night and awakes with you in the morn, walking with you all the while and stealing the place in your heart where the Lord Jesus should abide. And then he pointed out the path of escape along the narrow way of prayer, so that we felt assured that we might enter into the peace of God which passeth understanding. Thank God for the preacher who enables us to behold such heavenly visions!

We Presbyterians do not always appreciate such use of the imagination in the pulpit, and so we do not appeal to the sort of men and women who heard the Master gladly. Many of us content ourselves with preaching to the few that delight in logic rather than to the many who are hungry for love. And then we wonder why we are outnumbered by certain other denominations. So far as the appeal of other denominations resides in their preaching, is it not largely because they employ the imagination? For example, look at the most gifted divine in the Methodist Episcopal Church, the late Bishop Simpson.

When my father was a young man he went with other medical students to hear this Methodist divine, and when they first saw him in the pulpit they said to each other that he was the homeliest man they ever had seen, but as they listened to his inspiring sermon they began to look upon his face as though it were that of an angel. When a celebrated teacher of oratory, Professor Kidd, was asked what he thought of Bishop Simpson's elocution, he replied—"Elocution! What does that man need with elocution? He has the Holy Ghost!"

A much more gifted preacher was the late John A. Broadus. In the pulpit as in the classroom he brought forth from his vast storehouses treasures new and old, and he spoke with the fervor of an ancient prophet. For example, the conclusion of his address at the funeral of his colleague and friend, President Basil Manly, impressed the late Professor T. M. Hawes as the most marvelous outburst of oratory which he had ever heard. President Manly had died as the result of a robber's

blow, and here is the preacher's apostrophe to the unknown culprit who had stricken him down:

"O, poor wretch, where are you today? Do you know what you have done? How could you rob the world of ten years of noble life? May you reap the result of your ignoble work; may God's justice follow you till His truth strikes your heart, and in His mercy may you find pardon! But who am I to complain of God's providence? Let us all, young and old, try to live better because of his life. God help us! May it not be in vain for anyone here that he knew and loved Basil Manly." (Life and Letters of John A. Broadus, by A. T. Robertson, p. 400.)

The published sermons of Broadus are all too few ("Sermons and Addresses", Doran, $1.00), but almost every one of them shows how the reverent use of the imagination helps to make truth and duty clear and winsome. In his sermon on Worship, for instance, he commences by saying, "Jesus was tired," and then he tells how Jesus found refreshment in service. "Our artists owe us yet two companion pictures—the one of Jesus as the disciples saw Him when they turned back to look, on their way to buy food, as He sat and rested; * * * and the other of Jesus as they found Him when they came back, sitting up now with an animated look on His face, busily, eagerly talking." A study of this paragraph, and of this entire discourse will show how to bring the imagination into captivity to Jesus Christ.

Dr. Broadus preached this sermon at the dedication of the Second Baptist Church in St. Louis, and so he pictured the various scenes of joy and of sorrow which were to make that house of God dear to the hearts of His children. The preacher was not merely entertaining his hearers, or even instructing them; he was impressing upon their hearts forever the importance of spiritual worship, and the place of beauty in our religion. Dr. Broadus was a finished classical scholar, and as his language was simple, and in the proper sense of the term, it was picturesque, with many a quiet touch of elegance, but

with never a word which called attention to itself and away from his Lord.

As a practical test of the value of a vivid preaching style, ask your children and young people at home how much they remember of last Sabbath morning's sermon. If they listened to an unimaginative divine, engaged in "the unilluminating discussion of unreal problems in unintelligible language", they remember nothing. But if their pastor spoke to them as human beings, and appealed to their hearts somewhat as the Master did, talking of the Kingdom of God in terms of the common things that they see every morning, they remember the heart of it all. And since "the child is father of the man", preaching which appeals to the best in children appeals to the best in their fathers and mothers.

"My heart leaps up when I behold
A rainbow in the sky;
So was it when my life began,
So is it now I am a man,
So be it when I shall grow old,
Or let me die." (Wordsworth,)

How to Develop the Imagination.

The best way is to begin with one's grandparents, for some rare spirits inherit a tendency to see, and they soon acquire the ability to enable others to see. In our modern matter-of-fact educational system, however, "shades of the prison-house begin to close upon the growing boy". And so many a young minister on the threshold of his first pastorate discovers that his most laborious sermonic efforts are uninteresting and ineffective. What shall he do? Let him not despair, provided he is willing to devote as much time and attention to the development of reverent imagination as the late Theodore Roosevelt when a sickly lad devoted to the upbuilding of a serviceable body. The best way to develop any God-given faculty is to use it properly. "Whosoever hath, to him shall be given, and he shall have more abundance."

Like the prophets and apostles of old, the young minister of today ought to be a seer; for as Ruskin says, "The greatest thing a human soul ever does in this world is to see something and tell what it sees, in plain words. Hundreds of people can talk for one who can think, but thousands can think for one who can see". And Ruskin would say that the young man who wishes to learn to see must spend much time outdoors, keeping the windows of his heart open, and welcoming every breeze which blows from the hills of God. This is what Dr. John Kelman styles "the open air treatment of souls".

> "And this our life, exempt from public haunt,
> Finds tongues in trees, books in the running brooks,
> Sermons in stones, and good in everything."

While Spurgeon was walking one day on the beach, looking out over the billowing waves, with all of the ardor of a grown-up boy, he caught that vision which he bodied forth in his well known sermon, "There Go the Ships!" If he had been ministering to an inland flock he would never have preached such a sermon, but he would have wandered through the woods and near the harvest fields until he beheld there the beauty of God, and then he would have gone into his pulpit with a message as human in its appeal as it was divine in its source.

In the world of books, likewise, the busy pastor finds refreshment for his jaded spirit, provided he chooses real books, and not merely "things in books' clothing". He welcomes books of all sorts, from E. E. Slosson's "Creative Chemistry" and R. L. Daly's "Mobile Earth" to Josiah Royce's "Philosophy of Loyalty" and William James's "Talks to Teachers"; for as President Patton used to say at Princeton, a pastor never learns anything which he can not some time employ in his preaching. The average minister finds most enjoyment in biography, for in reading about Alice Freeman Palmer and Christina Forsyth, or J. H. Jowett and Alexander Wythe, he learns to appreciate the modern world at its best. But he passes by on the other side of those muckraking books which caricature his

heroes and heroines, such as General Gordon and Florence Nightingale.

In this materialistic age, when the minds of men and women are turning often to money and to nerve-racking amusements, the wise young pastor keeps on reading the best of the older novels, such as Hawthorne's "Scarlet Letter", Scott's "Heart of Midlothian" and George Eliot's "Scenes from Clerical Life". And he often renews his fellowship with the English poets, such as Tennyson and Wordsworth, or better still, Shakespeare and Browning; for those are the friends and helpers of the preacher's heart. Like Phillips Brooks the pastor may be the one man in the congregation who is most familiar with the poets, and who talks least about them, but he learns from them how to see the invisible, and how to translate it into living reality.

> "And as imagination bodies forth
> The forms of things unknown, the poet's pen
> Turns them to shapes, and gives to airy nothing
> A local habitation and a name."

But let the young pastor beware lest he become known as a "literary" rather than a Biblical preacher, for every pastor ought to become a specialist in the Christian religion, and that involves being a skilful teacher of the Bible. If any man wishes to learn how to enjoy his Bible, let him learn to read it with the imagination. When a man learns to do that, whether in the seminary or elsewhere, he can almost dispense with teachers, and he can soon take up his life work of aiding others to see what he has seen. The best way for a minister, therefore, to develop the imagination, or any other gift from above, is to read the Bible, as interpreted by love and illuminated by prayer.

Why, then, do we ministers leave to such laymen as Professor W. L. Phelps, Ex-Senator Beveridge, or even Mr. Bruce Barton, the privilege of interesting other laymen in the Bible? Is it not largely because we are afraid to appeal to the popular imagination? Professor Phelps says that he began to be in-

terested in "Human Nature in the Bible" when he was a boy; for his mother encouraged him on Sunday afternoons to illustrate with his pencil every passage which he read from the Book, except those which include the Lord Jesus. In like manner Brother Wade C. Smith as a busy layman began to draw his "Little Jetts", and now he is an ordained clergyman, but he still presents the Bible as the most attractive book in the world.

Another practical way for the pastor to develop the imagination is to keep on preaching. As Dr. Broadus used to tell his students, "Read Butler's Analogy, and preach to the negroes". Such reading gives a pastor something to say, and such preaching encourages him to say it effectively, as any one can testify after preaching to the colored friends at Montreat. The late Dr. Girardeau in his earlier years preached to the negroes in Charleston, S. C., with spiritual power which he appears never to have surpassed. Without stooping from the highest levels of thought and feeling, he set those child-like souls on fire with the heavenly flame which has kindled his own heart, and as he sent them away from the House of God, they must have said one to another, "Did not our heart burn within us while he talked with us by the way, and while he opened to us the Scriptures?"

The Fire From Above.

When the young minister listens to a spiritual message, illuminated by a gifted imagination, he exclaims, with a tinge of envy or despair, "O, if I could only preach like that!" Such a feeling ought to do a man good, for humility is one of the first lessons in practical homiletics. But let not the young minister give up hope, for while he can never learn to preach as any other man preaches, he can learn from David's refusal to wear Saul's armor, a lesson about making the most of his own God-given powers. Any man called to preach has the right to depend upon God for all of the gifts which his work demands. Here, then, is the source of that "gift which above

all others sustains preaching and secures the closest attention of every hearer". The reverent imagination!

In "the hours of greater visibility" the young minister sees that his new tasks call for powers far beyond his human nature at its best. He can gather the stones and build the altar; he can bring the wood and lay upon it the sacrifice; and then he can simply watch and pray for the fire to come down from God and consume the sacrifice. So let him dedicate himself anew to God, with all of his gifts and graces, as well as his handicaps and limitations; let him make the most of himself and his opportunities, resting assured that out from the earthen vessel dedicated to the glory of God and the service of men, will shine "the light of the knowledge of the glory of God in the face of Jesus Christ."

THE COMMITTEE OF 44.

By Rev. Ernest Thompson, D. D.,
Pastor of First Presbyterian Church, Charleston, W. Va.

(Dr. Thompson was made chairman of the "Survey Committee" appointed by the Assembly at Pensacola, Florida, in 1926. He is also chairman of the "Committee of 44" appointed by the Assembly in session at El Dorado, Ark. He is well qualified, therefore, to write on the new plan for the work of our Church.)

Appointment of Survey Committee.

The General Assembly in session at Pensacola, Florida, in response to numerous overtures saw fit to appoint a "Survey Committee" composed of nine members, four of whom were Ministers and five ruling Elders. These men were from widely scattered parts of the Church—the Synods of Texas, Appalachia, Missouri, West Virginia, Georgia, Kentucky, Virginia and Tennessee. Four of these men were members of some one of the Executive Committees and one of the Stewardship

Committee. No one of these men sought membership on this committee, but, while all were busy men, no one declined to serve, even when it meant neglect of other duties. All were faithful to the task committed to them and spared neither time nor pains in their investigations.

The Directions Under Which the Committee Worked.

(I quote from the action of the Assembly.)

"These overtures all bear upon the duties and activities of our Executive Agencies and Promotive Committees. While different questions are raised, yet they are all of administrative character. * * * It is evident there is an earnest desire for a careful survey of the situation in order that our work may be done with the highest efficiency, and with the least expense, consistent with such efficiency. * * * It is perfectly plain that in developing and expanding work, overlapping of agencies is possible. It is certainly the wish of the whole Church that our organization should be adjusted to our task in the best way. * * * We therefore recommend: That a Committee of Survey be raised to take into consideration the matters suggested in the above overtures and to make a careful examination of all our methods and agencies of Work, and report to the next Assembly."

"Overlapping," "Efficiency," "Economy," "Adjustment to our task" were the prominent words in the overtures and in the Assembly's action, and our task seemed to be to devise some means to prevent the one and bring about the others. To this end we recommended first of all:

A Committee of 44

to be known as the Committee on the Assembly's Work. Why 44? Because we felt that this was the smallest number consistent both with efficiency and economy. To have made the number smaller would have decreased efficiency either by reducing the membership of the sub-committees to numbers too

small or by putting too heavy a burden upon a few men. To have made it larger would have been to increase overhead expenses.

We feel therefore that we have made for real economy in reducing the membership of the various Executive and Promotional Committees of the Assembly from about 100 to 44. We believe that we have not interfered with, but rather increased, efficiency by preventing overlapping and by a closer co-ordination of the Whole Work of the Assembly.

There seems to have been considerable overlapping and duplication, especially in the matter of promotion and the superabundance of literature from so many different sources, to such an extent as to be at times confusing, to say nothing of the vast expense involved. We believe that we have secured efficiency by the closer co-ordination of the work, in that the whole work of the whole church shall be planned by one Committee acting as a whole, and then carrying out in sub-committees the work in its various departments, as planned by the whole committee. The work will be no longer planned from the limited outlook of Foreign Missions, or Home Missions or Religious Education, etc., but will be conceived of and planned for in its larger aspects as one great cause of Christ, by one committee representing every phase of the work. The work as projected shall then be carried out by subcommittees which were a part of the whole committee which planned the work. These sub-committees will therefore be familiar with the whole work of the Church as it lay in the mind of the larger committee and can promote their own particular task in the light of the whole. This should prevent unnecessary friction and misunderstandings. The members of sub-committees will be prevented from becoming narrow in their outlook even in the promotion of their special task by the provision that members may be changed from one sub-committee to another so as to bring about the highest efficiency.

Ordinarily, however, it will doubtless be in the interest of economy and not militate against efficiency to designate as

members of sub-committees those who live in proximity to the headquarters of the various sub-committees.

We believe that we have secured efficiency also, as well as made for economy, in restoring the personal touch of the Executive Committees in allowing them to do their own promotional work either directly to the churches or immediately through the two promotional committees at such time as may be designated by the Committee on the Assembly's work. In this way there should be no duplication of effort or material, while at the same time the salient and essential facts would be presented at first hand.

We have guarded against the danger of the centralization of power in the hands of any clique by providing that no one shall serve for more than two consecutive terms, while at the same time through the system of classes a sufficient number will be retained each year who will have perfect familiarity with the work.

The amendment made by the Assembly giving to each Synod representation on the Committee of 44 will also guard this point, though it will add somewhat to the cost and perhaps decrease in some measure, through distance and time, the efficiency of those at a distance from headquarters.

At the same time the Committee is the creature of the Assembly and wholly responsible to it. The Committee may only plan and recommend. It does not determine. It has oversight and direction only between meetings of the Assembly. It is no Pope. We hope it may be, only what it was intended to be, an effective servant of the whole Church.

Sub-Committees.

The division of the whole committee into sub-committees scarcely needs any explanation. After the work has been planned as a whole, necessarily some one must be charged with the obligation of carrying out the plan in its application to the various departments of the work of the Church. We have kept therefore the same Executive and Promotional Committees, with some slight changes in nomenclature and with prac-

tically the same duties. We have changed the name of the Executive Committee of Sunday School and Publication to that of Religious Education as more in keeping with the terms of the day, and also as indicating our thought that this committee should have under its charge the whole task of Religious or Christian Education as its chief function.

The Assembly saw fit, and perhaps wisely so, to retain, with name and duties unchanged, the Executive Committee of Christian Education and Ministerial Relief. It seems to the Survey Committee that these two things could logically be separated, and that a committee on "Ministerial and Benevolent Relief" would have a big enough task in itself worthy of our strongest men.

In the Promotional Committees we combined Stewardship with that of Men's Work, believing that these two things could be handled from one office with coordinate secretaries more efficiently and economically than from two offices, with large overhead expense. In this way and through allowing the Executive Committees to do their own promotional work we believe that much of the large budget and overhead expense of the old Stewardship Committee will be eliminated. Whether these changes have been wise or not, only time can prove. And they are not so inflexible but that they can be changed.

We have assigned to each of the sub-committees from the Committee of the whole a sufficient number to do, we think, the work of that sub-committee efficiently and at the same time economically. The Assembly elects, as usual, the Executive and Associate Secretaries of each sub-committee but each sub-committee elects any other force it may need, subject to confirmation by the Committee on the Assembly's Work. In this way all unnecessary help or extravagance in the office force should be avoided.

The Committee at Work.

We hope the committee as a whole shall not have to meet more than twice a year—a few weeks before and a few weeks after the Assembly. Consider that the committee is set up and

in running order. Prior to its meeting to be held before the Assembly each member shall have received from each of the sub-committees a copy of its annual report and from each of the Executive Committees a detailed budget (of their expenses) for the coming year, which is not to exceed the sum actually collected by it the preceding year. In this way it is hoped that we may get away from that hampering burden of debt that hangs so heavily about the neck of much of our work.

But at the same time this does not hinder them from projecting their work on an enlarged scale since they may ask for an increased contribution from the churches and as the church responds to these "Askings" the work may be advanced.

The whole committee goes carefully over this budget and these askings and makes recommendation to the Assembly. The plans of the various sub-committtees for the coming year are also submitted to the whole committee for report and recommendation to the Assembly. And the Assembly has in every case the final decision.

The Committee will meet as soon as possibly after the Assembly to consider and put into operation any of the Assembly's instructions and suggestions, and to apportion the total askings, allowed by the Assembly, to the Synods, with the request that these be handed on down through the Presbyteries to the local churches. In this way it is hoped that the local church may be brought to see the cause as a whole, the whole task of the Church and not simply its local features. It shall always have in view the aggressive and economical administration of the Assembly's Causes.

Educational Committee.

We believe that in the provision for an Educational Committee we have devised one of the very best agencies for disseminating the right kind of information, in its proper time, *and* in just proportion, and so tending to harmony and uniformity. At present the church is being bombarded from every side, "lo here" and "lo there", with programs, each of which

is the most important and imperative, until its poor dizzy head is in a whirl. This Educational Committee is to be composed of one member from each of the sub-committees, so that every cause may be represented. This committee shall get together as soon as possible after the meeting of the Assembly and prior to the meeting of the Committee on the Assembly's Work and make detailed plans for study books and Educational Programs covering the work of the church, sufficiently in advance, so that these books and programs may be carefully prepared and all causes presented in regular order without duplication or overlapping. These plans shall then be submitted to the Committee on the Assembly's Work for its approval.

Surely such a committee, functioning for the advancement of the Kingdom of God, rather than for any one cause, ought to mean much for our beloved Church.

Not one of the least things to which the Committee on the Assembly's Work is asked to give attention is the possibility and feasibility of housing its Executive and Promotional Committees in one building, at some central point and with one accounting system. This would seem to the writer to be a distinct gain in the matter of economy and efficiency of administration, while the psychology of the outward unity should have a good effect on the real oneness of the work. Other denominations have found this a distinct gain. I quote from a letter from Dr. Lewis S. Mudge, Stated Clerk of the General Assembly of the Presbyterian Church in the U. S. A.: "You are possibly aware of the fact that within the last few years, we have entirely reorganized the Executive Work of our Church. You will see that our Executive offices are now all located in one or other of two places:: Witherspoon Building, Philadelphia, or Presbyterian Building, N. Y.. The above arrangement seems to give far more satisfaction than when we had something like fifteen different boards, Committees and Commissions which were located in many different cities."

Dr. F. W. Burnham, President of the United Christian Missionary Society of the Christian Church, bears testimony to the economies in overhead effected by the consolidation, under

one location and administration, of their various Missionary Efforts and Appeals.

The Survey Committee did not feel that its province was to reach down into Synods, Presbyteries and local Churches, and therefore it only suggested that in these the organization be made to conform to the Assembly's plan—that is to say that in each Synod, Presbytery and local church there be a secretary or committee on Stewardship and Men's Work, on Women's Work, on Religious Education, etc., that would be responsible for bringing the claims of these causes to the attention of the bodies which they represented and through whom the various sub-committees of the Assembly might get in touch with the lower courts and with the local church. Might we not in this way more nearly keep the balance between Assembly, Synodical, Presbyterial and local causes?

The Budget and Designated Gifts.

This has long been a bone of contention in the Church and perhaps can never be settled to the satisfaction of everybody. We believe however that this is the best solution that has been offered. Let us keep and stress the budget as the basis of our plan of collection for the benevolent causes, rather than go back to the old spasmodic, emotional appeal. That each cause may have its fair opportunity before the church, it is to have its definite month or months assigned to it, pastors and sessions are directed to present the needs of each cause in its month and at their direction give opportunity for free-will offerings to be applied either to that particular cause or some other—these free-will offerings to count on the budget of the church, if the budget has not already been raised. But at the same time realizing that there are men and women of means who desire to designate their gifts to some special work and believing that they should have this opportunity and privilege, the effort to obtain such gifts, not to be counted in the church's apportionment, is not discouraged. Thus, while the church works along a definite plan, a certain amount of liberty is allowed within that plan.

We do not believe that this plan for the reorganization of our Work is as radical as some of its kindly criticis would have us think. There is in it no intended reflection on the workings of any of our former Executive or Promotional Committees. We were bidden to study the administrative work of our church with a view to its highest efficiency and with the least expense, consistent with such efficiency. We believe that we have presented to the Church, not a plan that is perfect in all its details, but one that is simple, workable, coordinated and harmonious, and one that will make for efficiency as well as economy. We ask for it a fair trial, a prayerful sympathy and a cordial cooperation. We believe that there are consecrated men and women in the church who will give the necessary time and thought to carry this plan through in the best manner possible.

At the same time we would reiterate again our conviction that the great need of the Church is more of the spirit of earnest prayer for the outpouring of God's Spirit that both wealth and life be consecrated to Him—and that if we could have a moratorium on talk about surveys and committees and conferences and in its stead a year of talk about personal experience, the power of prayer, the sufficiency of divine grace, the glory of the cross, the friendship of Christ, the great Commission and the hope of heaven, a spiritual awakening would sweep across our church that would be historic.

THE NEW PSYCHOLOGY (II).

By Frazer Hood, Ph. D., Litt. D.,
Professor of Psychology, Davidson College, Davidson, N. C.

1.

The reader may recall that my last paper closed abruptly with mentioning an instance of a minister giving an erroneous reason for a certain action. The wrong motive assigned was no indictment of his integrity because he was not conscious that the reason assigned was not the real one. This is constantly happening with all of us. I remember very clearly when I volunteered my services to the Government during the World War that I believed I was actuated purely by patriotic motives, but one night in camp after I had retired I began asking myself seriously why I was there, and the first answer that came to me was one implying patriotic motives. But being a psychologist I persisted in self-analysis and before I fell asleep that night I had brought to consciousness no less than six motives—any one of which I might have alleged to be the real one. The disposition of the mind to assign reasons for one's conduct that meet the approval of one's ethical self, is called by the New Psychologists, Rationalization.

All of us have had the experience of being puzzled to tell why we do some things; but believing that we are rational creatures, and assuming that rational creations always act from rational motives, we often succeed in deceiving ourselves into believing that a certain rational motive was the cause of our actions.

Only recently a college professor sent me a note to sign jointly with several others in an academic committee action. I laid the letter with note inclosed on my desk and never thought of it again for a month when my attention was called to it by another letter. I was under the strong conviction that I had attended to this at the time the first request was made.

Now, if you ask me why I forgot this piece of business, and I was ignorant of unconscious motives, I should say, as most of my readers would say, because at the time I had other pressing matters on my mind and they made me forget it. That is not adequate explanation to a psychologist. I thought to do a dozen other things during the time, why should just that one have lapsed so completely from my memory? I have been tunneling into the unconscious substate of my mind seeking for the psychological motive that made me experience such total amnesia. I believe I have found it. But that is another story. What I have narrated is an illustration of how common it is among all men to resort to rationalization. Technically, it is defined as "the production by the mind of 'reasons' to explain conduct or belief which have no relation to actual psychical causes of the conduct or belief in question". We see from this definition that one is apt to assign an erroneous reason for why he believes certain things. I wonder if all Presbyterians accept their theological beliefs because they have arrived at them through rational processes? Of course most men will so reply, but when further questioned some are bound to admit that they are Presbyterians because they grew up in a Presbyterian family or a Presbyterian community. Social suggestion plays a larger part in forming our beliefs than we are aware of, or are inclined to admit. Indeed the fact that most of us have accepted our beliefs before our minds were mature enough to form rational judgments is evidence that at least reason was not the cause of these beliefs, though it may be and should be the ground of our continuing to hold them.

I am tempted to digress here and discuss the question, why do some young men, after they become college students, lose their faith? Suffice it to suggest that in some instances if not in many, the explanation may be found in the fact that their childhood faith, accepted on suggestion—as indeed normally all childhood faith is accepted—was never stabilized and fixed by reflective thought and when attacked by counter suggestion or Reason it withers and dies.

2.

My rational interest in the new psychology is explained by the fact that it is today pre-eminently the purposive psychology. What Professor McDougall says is the great merit of Freudian psychology, applies to the whole school of the New Psychology. "It is never content with merely intellectualist explanations of mental processes; (but) it recognizes all mental process as mental activity or conation, an activity which is, in the wider sense of the word, purposive, is a striving toward a goal; and it seeks in all cases to define the nature of the goal, and to discover the source of the conative energy in the inborn, or instinctive dispositions of the organism". I have grown dissatisfied with the explanations of human behavior that intellectualist, sensationalist and associationist psychologies give. I have never been receptive to the explanations of any mechanical psychology—not even to the new popular system called behaviorism. As soon as I learned that to accept the hormic point of view of the Freudian psychology does not commit one necessarily to all the teachings of Freud, I felt hopeful for a more fruitful psychology. For, if one could accept the progmatist's criterion of the true—that it works—then hormic psychology is true. Before Freud introduced the principle of purposive conation into the field of psychopathology, this science was relatively sterile in spite of the immense industry devoted to investigation of the brain. As long as psychiatry accepted an intellectualist or a mechanical psychology the secrets of mental disorder continued to elude their most painstaking and industrious research.

Again, the principle of the New Psychology justifies the investigation of the psychical sphere separately from the physical sphere and to regard the former as a distinct field for scientific research, with data, concepts and laws of its own. A criticism, which Professor More, in his book, The Dogma of Evolution, makes against biology, namely, that it takes over concepts from physics and illegitimately uses them in explanations of biological phenomena, need not apply to

psychology. The New Psychology insists that we must not mix up physiological and psychical terms and conceptions, as popular writers are prone to do. "A thought flashed through my brain," we often read in present-day fiction. In condemnation of such illegitimate use of terms, Tansley remarks that "thoughts belong to the mind, not to the brain, by whatever changes in brain cells they may be accompanied". The hope (that once was so easy) that mental phenomena might be explained by the study of changes in brain cells, has proved illusory. The insoluble problem of "brain psychology" is the nature of the links between mind and brain. We may *believe* that thought and emotion are *results* of brain processes, but this belief gets us not the least nearer to an understanding of these mental experiences. One of the merits of the New Psychology is that it has boldly challenged some of the materialistic theories of modern day psychology which were all but accepted in some quarters as facts. When Professor Holt says that thought differs from overt conduct in that the energy involved in the former is too small to produce gross bodily movements, one is inclined to grow sarcastic and remark that *such* thought must be due to the fact that the energy involved is certainly too small. Even granting that thought originates in the way explained by Professor Holt, we must admit that it is sui generis. And Professor Holt seems to admit this when he speaks of mind as a "synthetic novelty". With minds as with men, not by their "roots" but by their "fruits ye shall know them".

3.

In contrast with the present tendency among academic psychologists to deny instincts altogether, the New Psychologists are giving more and more attention to them. It is true that among some of the former class, instincts are still admitted as explanatory concepts, but defined in a radically different fashion. There are then, today, two very different notions as to what an instinct is and what its function is. The mechanists, taking their cue from neurology, consider an instinct as an

"action-pattern", "a system of reflex arcs in the nervous system which, on being appropriately stimulated, leads the nervous excitation through a fixed system of channels to a certain group of muscles and glands". The New Psychologists, on the other hand, consider an instinct a dynamic factor which generates an impulse toward a goal of a certain type. The one considers an instinct as a motor-mechanism set in motion by a stimulus, the other as an instinctive disposition of the organism which generates and directs the movement. Perhaps the most carefully worked out definition of an instinct is that formulated by Professor McDougall. According to him an instinct may be defined as "a psychophysical innate disposition which determines the organism to perceive (to pay attention to) any object of a certain class, and to experience in its presence a certain emotional excitement and an impulse to action which find expression in a specific mode of behavior in relation to that object".

Now, when we come to study the New Psychology from the writings of its most eminent exponents—Freud, Jung, and Adler, to mention but a few—we discover that while each admits a number of psychophysical innate dispositions, each singles out some one instinct which is regarded as primal, and neglects the others. With Freud, especially in his earlier writings, it is the sex instinct that plays the dominant role in human behavior. All motives (i. e., psychological as distinct from ethical motives) reduce to, in the last analysis, a sex motive. It is true that Freud employs the term "sex" in a very wide connotation, including under the word notions which the common man never thinks of as having any sex significance at all.

It is his pan-sexual theory more than anything else that accounts for the tardy and cool reception which has been accorded to his psychology, alike among academic psychologists and the general reader. The tacit assumption seems to be that the pan-sexual theory is an inevitable and logical fruitage of his psychological principles.

It has been through the writings of Professor McDougall,

more than any other, that I have been aided in disentangling the false from the true—the passing from the permanent—in the psychology of Professor Freud. When one has learned to read Freud with discrimination, one will find him refreshing and tonic after a season spent in the company of those brilliant but unsatisfying disciples of Behaviorism.

While Freud seeks the explanation of human behavior in the sex instinct, Jung, beginning as an ardent disciple of Freud, has diverged widely from the master. He has repudiated pan-sexuality and enlarged the territory of the unconscious—finding in it all the instinctive foundations of our mental life. With Freud the unconscious was of limited extent and significance. It was with him "a mere fermenting dung heap, made up of odds and ends of nasty and forbidden desires", but with Jung it becomes the "source of all our more imaginative life, our aspirations, our intuitive insights and our prophetic glimpses". The *libido,* which with Freud meant sex urge, takes on a wider meaning and becomes with Jung what *elan vital* signifies with Bergson—vital energy in general, *der Wille zum Leben* of Schopenhauer.

There is something reminiscent of Plato, when Jung speaks of the archetypes, except the archetypes are not in the Divine mind, but their situs is the realm of the unconscious. Our innate tendencies to conceive and explain our world in terms of objects and principles of a kind that is found so largely in mythology and folk lore, is explained by the presence of these primitive archetypes in the unconscious. The archetypes are racial dispositions to particular modes of thinking, and Jung believes so strongly in the fruitfulness of this conception that he goes so far as to allege that it is sometime possible to ascertain the racial origins of an individual by the study of a few of his dreams, especially the archetypes revealed in them.

4.

Another term, closely associated in the popular mind with psychoanalysis, is the term *complex.* This word, like so many employed by the New Psychologists, is used by different

writers with not always the same meaning, although there is perceivable among the different meanings a sufficient family likeness to prevent serious confusion. Sentiment, as defined by McDougall, and Complexes as used by Freud and others seem to differ only in this: When a sentiment becomes *repressed,* then it is called a complex. Now a sentiment is a group of emotions organized about an object. A complex is defined by B. Hart (The Psychology of Insanity) "as a system of connected ideas, with a strong emotional tone, and the tendency to produce action of a definite character". This formulation would equally express the meaning of sentiment as used by McDougall. Complexes may be of all sorts and kinds, the ideas which enter in may be of every variety and the emotional tones pleasant or painful, intense or comparatively weak. Consider, for example, the strong complex formed in the mind of a parent excessively proud of an only child. Ideas belonging to the complex incessantly arise in consciousness by the slighted associations. I knew a mother once who had just precisely this 'daughter complex'. All her mental energy seemed absorbed in weaving trains of thought about the daughter. Every subject introduced into conversation was instantly brought into relation with her daughter until one would begin to believe that the whole universe was but a setting for her dominating complex. Such emotionally toned ideas are regarded as causes which determine the behavior of the "conscious stream" or the direction of the conative striving. According to Dr. Hart the action which complexes exert upon consciousness "may be regarded as the psychological analogue of the conception of 'force' in physics".

Now consider such a complex formed which is entirely out of harmony with one's conception of what is ethical or in conflict with one's self-regarding sentiment, or which is unfavorably regarded by one's social group. It is repressed, i. e., banished to the limbo of the secondary unconscious. But we must remember that a complex is a form of energy, and repressing it into the unconscious does not quench its energy. In fact, it seems only to augment its force, somewhat after the

analogy of damming up a stream. As the waters from above the dam continue to flow the pressure exerted against the stoppage becomes greater and greater, until one of two things may happen. The water will finally break the dam or it will overflow the banks, causing wreckage and ruin. What happens, then, to a buried complex is that it either breaks through the repression as it does normally in dreams, or unconsciously in attitudes or even beliefs, or it overflows its channel, producing neuroses, hysterias, or some other mental disorder.

There are two major classes of complexes, according to Tansley—those directly related to inherited dispositions common to all human beings, and those which are individual and depending primarily on education or experience. The former he calls universal and includes under this heading the Ego-complex, the herd-complex, and the sex-complex; the latter he calls particular complexes and under this heading there are a great many—the home complex, the political complex, the religious complex, etc.

Organized knowledge has this resemblance to a complex: both are systems of mental *elements* integrated into a unity, but they differ in this very significant particular; whereas in the former the mental elements are connected by a *rational* bond, in the latter they are connected by a bond of affect or feeling. The practical outcome is that a close-knit complex results in a fixed non-rational mental attitude towards any subject or situation which arouses the complex. The Delilah complex of Samson which dominated and finally brought ruin on him was of this sort. How beautifully psychological is the Bible in describing the strong fascination this Philistine maiden exerted on the strong man! How nugatory were the remonstrances of parents, how utterly ineffective the rational considerations they urged, all because Samson's was a non-rational attitude.

How large a part of our actions and opinions are determined by our complexes it is difficult to say. Nor are complexes to be regarded as wholly bad, because some constitute a bulwark

against our most precious and salutary beliefs. Convincing, but not persuasive, is an experience some of us have had in the face of unanswerable arguments against our vital faiths. President Hibben wrote a little book entitled *In Defense of Prejudice,* which might have been just as descriptive under the rubric, In Defense of Complexes, for many of our popularly called prejudices are not so different after all from complexes.

This description of complexes is intended to make clear their structure, not their pathological condition. But most psychoanalytical writers make a different use of this concept, and have generally restricted it to complexes which have been *repressed.* With them a complex is necessarily unconscious, and split off from the rest of the mind. Here, then, we enter upon the field of psychopathology. Perhaps one of the most striking examples of the havoc wrought by repression are those cases which became so frequent during the war, popularly called shell-shock, but were technically referred to as war neuroses. A soldier would be brought to the hospital suffering from slight wounds which yielded easily to treatment, but just when the patient and the physician both would feel that recovery had progressed to where the former could return to the battle front, the patient would discover paralysis in his legs! Now, can we find an explanation of this disability in diseased nerve tissue? Experience over and over again during the war showed that the trouble was not with the nerves at all, but in the mind of the patient. He was suffering from a buried fear complex. He had suppressed his fear because this complex was out of harmony with his ideal of himself as a brave and patriotic man. But the strength of the complex, being repressed, was in no wise abated but continued to gain force by the very refusal of the soldier to face the fact that he was fearful. The accumulated energy broke through the barrier of repression and expressed itself in just the way to realize an end, namely, at once to satisfy the demands of the self-regarding sentiment and to save his life. Truly in this realm, he who would save his life shall lose it. Such disorders as arise from repression are purposive, the unconscious realization of an aim

that is repugnant to the conscious ethical self. The paralysis suffered by the soldier was a defense neurosis albeit totally unconscious to the patient.

It has been remarked that among the French soldiers during the Great War, there were fewer instances of war neurosis than among the English. McDougall somewhere suggests that this may be accounted for by the fact that among the former there was no sense of shame in admitting to themselves and their comrades that they suffered fear, but on the contrary to acknowledge a sense of fear was regarded among the English as cowardly and no man who did it could hope to preserve his self-respect or the respect of his comrades and of the world. Thus emerges a paradox. The very lofty ideals entertained, carried within them the end of destruction of the ones who held them.

There are not a few cases where disease is the result of a complex less primitive than the fear complex. Professor Bleuler uses the striking phrase "flight into disease" when describing this phenomenon. He says that by this means one achieves definite aims through the disease; "by a fainting spell, one achieves a new hat, and by the more protracted disease one gets a pleasant sojourn in a sanatorium. By means of all of these one can at the same time compel consideration, secure care and tenderness, obtain power over others who have to adjust themselves to the disease, extort an allowance, evade tasks from the simple household duties up to the terror of the trenches. But above all one circumvents inner difficulties; one keeps off self reproaches from consciousness". All such phenomena as these may be a condition of "weakened health conscience", as so picturesquely expressed by an eminent writer. In studying this subject, one is tempted to speculate on the larger ethical questions involved and to ask how far does continuing in weakened health conscience influence the moral nature of a man, to what extent may it blunt his finer conscious sensitivity to moral evil? The words of Jeremiah come back to us with wider and deeper meanings—"The heart is deceitful above all things and desperately wicked!"

We see this dynamic quality of the complex in the oft-mentioned-in-jest "inferiority complex". An individual poorly endowed in certain directions, refuses to admit the fact. The complex buried, strives for expression and failing, the man seeks (unconsciously) refuge in the neuroses. And Bleuler contends that the converse is true also. "The suppression of artistic impulses, talents in general, selection of the wrong vocation, sometimes leads to neuroses and morbid attitudes". I remember very vividly a conversation between two ministers when I was but a lad in which the subject was a man of parts who by all calculation was eminently fitted to win in the race of life, but had made a miserable failure. I remember that one minister remarked that he thought it was due to the fact that at the outset of young manhood the man had a strong conviction that he was called to the gospel ministry, but he resisted the call. That was the explanation offered by a man who knew nothing of the doctrines of the New Psychology. How modern he unwittingly was!

"Repression," says McDougall, "seems to be nature's crude way of dealing with conflicts." And as in abrasions of the skin and other slight psychological hurts nature's processes unaided may effect a cure, so where the tendency that is repressed is not of great force, and especially where the circumstances that have engendered the conflict have become things of the past, the result of repression may be relatively satisfactory. But also as in major wounds the skill of human hands and the knowledge of human minds must be brought in to assist nature, just so when the repressed tendency is strong and the environment uncongenial, repression but aggravates the conflict and only mental surgery can restore to the distressed subject harmony among his conative strivings.

5.

Another conception that bulks large in the writings of the New Psychologists is that of conflict. Indeed in what has just been said on the subject of the complex, the idea of conflict has emerged over and over again. If I have been able to make

clear the nature of a complex as being a reaction unit which has been split off from that part of the totality we call the mind, it must appear that when a mind becomes divided against itself, we have the theatre for a conflict. The idea, of course, of mental conflict is as old as historic man. Jesus long ago discoursed on the evil condition of a man torn asunder between two incompatible allegiances—"a house divided against itself cannot stand", "Ye cannot serve God and mammon". One of the most bewildering experiences of Paul to explain is perhaps that found in Romans where he is giving us a glimpse of a tragic conflict in his own soul. To one who is but slightly acquainted with the teachings of the New Psychology it must appear striking how close the apostle comes to describing his experience in imagery employed by psychoanalysis.

I have tried to make it clear that a complex may be a perfectly normal experience or it may be a very abnormal one—that there are complexes that are conscious as well as those that are unconscious and therefore pathological. It is true with some psychoanalytical writers the term is restricted to a reaction unit which is repressed, the name *sentiment* being reserved for a complex that has not suffered repression. I may go further and say that not all conscious complexes are ethically defensible, however so they may be on strictly psychological grounds. On ethical grounds the only rational and ideal solution is subjectively to appreciate the forces at war and deliberately adopt a consciously selected line of conduct. But as a matter of fact there is another method not too unfrequently adopted to rid the mind of the conflict which if allowed to continue will bring about indecision and paralysis of action—a state of unstable equilibrium which is biologically intolerant. This other method is to separate the two psychic antagonists by putting each into a "logic-tight" compartment. By this method the man whose domestic morality is unimpeachable is enabled to live by a very different moral code so far as his business transactions are concerned because these two spheres of conduct are kept scrupulously apart in his mind. Commenting on these facts, Dr. Hart, half seriously, half facetiously, remarks

that "honest introspection will no doubt furnish the reader with copious examples from his own mental life (of this general principle), or if he finds this task insuperable, he will have no difficulty in observing the mechanism at work in the minds of his neighbors".

But however effective this method may prove in the experience of the few, it is obviously impossible for most minds to support the expense of logic-tight compartments. The opposing forces do come into contact. The mind possesses a mechanism by which this may occur, without consciousness suspecting the incompatibility of the forces. The mind hoodwinks itself into believing that there is really no contradiction present. This mechanism is known as rationalization—a phenomenon which was discussed in the opening of this paper.

There are other men who seem unable to find refuge from the conflict between motives that impel one to incompatible goals, in either of the two methods mentioned. Not so much because they find neither method available to them, as that the nature of the conflict which tears them and paralyzes them is too deep-seated to profit by rationalization. The conflict is between innate dispositions, especially those of primitive instinctive character. In other words, the tendency which is sought to be repressed, is of too great force, and the circumstances that have instigated the conflict endure persistently to stimulate it and keep it alive. The contest growing fiercer, ends in the exhaustion of the patient, whose energies have been consumed; and we have what doctors call neurasthenia. If the conflict is pushed into the subconscious, then the result is some form of neurosis.

It would seem, alike from common observation and the testimony of physicians, that we are living under conditions both positive and negative that make it every year more difficult for youth consciously to select a line of conduct and deliberately pursue it. McDougall approaches this subject with the lament over what he regards as the explanation. Says he: "In this modern age we no longer grow up under the influence of some one well-defined moral system supported by the authority of

unquestioned religion. * * * The child finds himself surrounded by odds and ends of moral and religious systems, Christian piety and pagan hedonism, Fundamentalism and Modernism, Christian Science and Mechanistic Neo-Darwinism, monogamy and polygamy, free love and birth-control, the popular misrepresentation of Freud's teaching; * * * winds of doctrine come to him from Emerson and Walt Whitman, Buddha and Confucius, Bernard Shaw and Omar Khayyam. * * * And if he seeks to choose an ideal goal of service to which he may dedicate his life, which way shall he turn? He hears that religion is no longer intellectually respectable, nationalism is wicked, politics villainous, business corrupt, education futile, and science subversive of men's higher hopes."

Is this an exaggerated picture of modern life—a mere flourish of the rhetorician's pen? I wonder. * * *

THE UNION SEMINARY REVIEW

EDITORIAL STAFF

EUGENE C. CALDWELL, D. D., Editor-in-Chief; HOLMES ROLSTON, JR., and JAMES MILTON MCKNIGHT, Associate Editors; T. K. MORRISON, Missionary Editor; ERNEST TRICE THOMPSON, D. D., Book Editor; EDWARD MACK, D. D., and W. TALIAFERRO THOMPSON, D. D., Review Editors.

LESLIE H. PATTERSON,
Business Manager.

W. H. MCCORKLE,
Asst. Business Manager.

Subscription, $1.50 a year in advance; foreign, $1.75; single copy, 40 cents.

Entered at the Post-Office at Richmond, Va., as second-class mail matter. Published quarterly during the year—October, January, April, July—by the professors and students of Union Theological Seminary in Virginia in the interests of the whole Southern Presbyterian Church.

Change of address, discontinuance, or failure to receive THE REVIEW promptly and regularly, should be reported to the Business Manager.

Each contributor is solely responsible for the views expressed in his article. Union Theological Seminary and the Editors do not assume responsibility for the views expressed by the contributors.

BOOK REVIEW DEPARTMENT

PROFESSOR ERNEST TRICE THOMPSON, D. D.,
Union Theological Seminary, Richmond, Va.
BOOK EDITOR

BOOK REVIEW STAFF

PROFESSOR THOS. W. CURRIE, D. D.,
Austin Theological Seminary, Austin, Texas.

PROFESSOR ARTHUR G. JONES, D. D.,
Austin Theological Seminary, Austin, Texas.

PROFESSOR JAMES B. GREEN, D. D.,
Columbia Theological Seminary, Columbia, S. C.

PROFESSOR RICHARD T. GILLESPIE, D. D.,
Columbia Theological Seminary, Columbia, S. C.

PROFESSOR WALTER L. LINGLE, D. D.,
Assembly's Training School, Richmond, Va.

REV. WM. M. ANDERSON, D. D.,
Dallas, Texas.

REV. G. F. BELL, D. D.,
Louisville, Ky.

REV. R. F. CAMPBELL, D. D.,
Asheville, N. C.

REV. A. F. CARR, D. D.,
Savannah, Ga.

REV. W. L. CARSON, D. D.,
Richmond, Va.

REV. C. V. CRABB, B. D.,
Clarksdale, Miss.

REV. J. R. CUNNINGHAM, D. D.,
Gainesville, Fla.

PROFESSOR CHARLES E. DIEHL, D. D.,
Southwestern College, Memphis, Tenn.

REV. H. W. DUBOSE, D. D.,
Spartanburg, S. C.

REV. JOSEPH DUNGLINSON, D. D.,
Danville, Va.

REV. JAMES L. FOWLE,
St. Louis, Mo.

PROFESSOR D. S. GAGE, D. D.,
Westminster College, Fulton, Mo.

REV. A. D. P. GILMOUR, D. D.,
Wilmington, N. C.

REV. J. F. HARDIE, D. D.,
Houston, Texas.

REV. W. E. HILL, D. D.,
Richmond, Va.

PROFESSOR FRAZER HOOD, Ph. D.,
Davidson College, Davidson, N. C.

PROFESSOR DUDLEY JONES, D. D.,
Presbyterian College of South Carolina, Clinton, S. C.

PROFESSOR EDWARD MACK, D. D.,
Union Theological Seminary, Richmond, Va.

PROFESSOR W. TALIAFERRO THOMPSON, D. D.,
Union Theological Seminary, Richmond, Va.

PROFESSOR THORNTON WHALING, D. D.,
Kentucky Theological Seminary, Louisville, Ky.

PROFESSOR ANDREW W. BLACKWOOD, D. D.,
Kentucky Theological Seminary, Louisville, Ky.

PROFESSOR M. RYERSON TURNBULL, D. D.,
Assembly's Training School, Richmond, Va.

REV. CHARLES L. KING, D. D.,
Richmond, Va.

PROFESSOR GEORGE LANG, D. D.,
University of Alabama, University, Ala.

REV. R. A. LAPSLEY, JR., D. D.,
Columbia, S. C.

REV. J. S. LYONS, D. D.,
Atlanta, Ga.

PROFESSOR J. B. MASSEY, D. D.,
Hampden-Sidney College, Hampden-Sidney, Va.

REV. D. P. MCGEACHY, D. D.,
Decatur, Ga.

REV. DUNBAR H. OGDEN, D. D.,
Mobile, Ala.

REV. H. B. SEARIGHT, D. D.,
Washington, N. C.

REV. J. C. SILER, D. D.,
Fishersville, Va.

REV. ERNEST THOMPSON, D. D.,
Charleston, W. Va.

REV. H. H. THOMPSON, D. D.,
Baton Rouge, La.

PROFESSOR R. K. TIMMONS, D. D.,
Arkansas College, Batesville, Ark

REV. H. S. TURNER, D. D.,
Staunton, Va.

REV. JAMES I. VANCE, D. D.,
Nashville, Tenn.

REV. J. G. VENABLE, D. D.,
Chattanooga, Tenn.

BIBLE.

GREEK CULTURE AND THE GREEK NEW TESTAMENT. A Plea for the Study of the Greek Classics and the Greek New Testament. *By Dorcmus Almy Hayes.* The Abingdon Press. 1925. Pp. 224. $1.50.

"Wonderful" is the expressive word which the author of this new paean to the Greeks chooses to describe that remarkable people—their land, language, literature, and, the greatest of all Greek products, the Greek New Testament. One feels that Professor Hayes is mastered by his enthusiasm, and at times he is too extravagant in his claims, but his message rings with sincerity and contains much truth. In a simple and attractive style, he deplores the so-called "practical" trend of education. Men "seem to think that modern science and modern efficiency will be sufficient for the modern world". At the door of such "efficiency", he lays the crimes of the Great War. He pleads for the retention of the Classics in college curriculums, as a sure and necessary aid to the development of the finer traits of character. He claims that every earnest Bible student should know Greek, and illustrates his position quite fully from the New Testament. The reading of the last chapter, which treats this phase of the subject, will repay any Bible student, and is alone almost worth the price of the book.

MALCOLM L. PURCELL. *Clifton, Texas.*

A GUIDE TO THE STUDY OF THE ENGLISH BIBLE. *By H. E. Spence, Professor of Biblical Literature and Religious Education in Duke University, and James Cannon III, Professor of Christian Missions in Duke University.* Cokesbury Press, Nashville, Tenn. 187 pages. $1.25. This volume is intended to guide students in their own efforts to master the contents of the English Bible. The authors have endeavored to avoid "helps" as largely as possible and to send the student immediately to the Bible itself with fresh and alert eyes. The outlines are just full enough to enable the student to follow the unfolding thought of the various books of the Bible. The period between the Testaments is excellently portrayed. There are seven unusually clear and distinct maps. The authors have admirably achieved their purpose and have produced a splendid text-book for the study of the Bible in schools and colleges and general Bible classes.

EUGENE C. CALDWELL. *Union Theological Seminary.*

THE DATE OF THE EXODUS IN THE LIGHT OF EXTERNAL EVIDENCE. *By J. W. Jack, M. A.* T. & T. Clark, Edinburgh, 1926. 282 pages. Price $3.50. This is one of the most interesting and satisfying of recent discussions of special Old Testament themes. There have always been two quite divergent theories of the date of the Exodus of Israel from

Egypt. The more commonly accepted theory holds to the Nineteenth Dynasty as the age of the Oppression and Exodus, with Rameses II as the oppressor and Merenptah, his son, as Pharaoh of the Exodus, about 1280-1220 B. C. This theory has been accepted even by conservative students in an easy-going, guileless fashion, although it contradicts outright the Old Testament chronology, and is untrue to the color, characteristics and incidents of the Bible narrative.

Mr. Jack presents a conclusive series of arguments for the other theory, that the Eighteenth Dynasty, with Thotmes III as oppressor, was the time of the Exodus, about 1445 B. C. He thoroughly discredits the arguments for the later age as the time of the Exodus, and puts the Sojourn in Egypt and the Exodus in their harmonious and historical setting, both according to the Bible record and the Egyptian monumental evidence.

To date, this is the most informing and conclusive treatment of this problem. Students of the Old Testament History will do well to read it And the reader will get, in addition to a proper view of the Exodus, much illuminating and satisfying suggestion about Bible life and record.

EDWARD MACK. *Union Theological Seminary.*

A BEGINNER'S GRAMMAR OF THE HEBREW OLD TESTAMENT. *By Kyle M. Yates, M. A., Th. D.* George H. Doran Company, New York, 1927. Pages 158. Price $2.50. This new Hebrew Grammar is a practical, usable and much needed contribution to the study of Hebrew. Its simple and condensed form fits well into the somewhat narrow and crowded space which is allowed to Hebrew in the elaborate modern Seminary curriculum, into which so many new departments and courses of study have been introduced in very recent years. Since Professor Smith by his revision destroyed the simplicity and practical usefulness of the Harper System, and Professor McFadyen, by his hypertechnical revision, elaborated and confused the common sense and able system of Dr. Davidson, it was urgently necessary that some other practicable and comprehensible system of Hebrew study, in small compass, should be provided for our beginners' classes. Dr. Yates has met this urgent need. His book is not intended to present a thorough discussion of the Hebrew language, nor does it enter into all the points of interest which might concern even the every day student, but he has written a text book which is easily comprehended by the average student and will help him to a quick understanding of the ordinary prose parts of the original language of the Old Testament. One can safely prophesy for this book, early popularity and wide service.

EDWARD MACK. *Union Theological Seminary.*

THE PSALMISTS. *By Hugo Gressman and Others.* Edited by D. C. Simpson, D. D., Professor in the University of Oxford. Oxford University Press, 1926. Pages 197. This book presents to the public a collection of essay lectures delivered at Oxford University during the academic year of its publication. Besides the introduction of the editor, five other Old Testament scholars, namely, Professors Hugo Gressman, H. Wheeler Robinson, T. H. Robinson, G. R. Driver and A. M. Blackman, have contributed the chapters contained in the volume. The purpose of the book is not primarily for spiritual edification, but to develop a method of literary criticism and archaeological research in the field of Old Testament Psalmody. It is interesting to note that in this book that almost forgotten antique, the German specialist and propagandist, who was so familiar in pre-war times in all matters of the Old Testament, appears foot-foremost in this volume. Evidently our Oxford friends in their higher critical exercises are holding out the olive-bough to their pre-war friends, or fellow conspirators. One cannot see that this German appearance in English vestments has added a great deal to the interpretation and appropriation of the God-given Psalms. The historical method of criticism is applied by these essayists to the soul-literature of the Old Testament in their usual cold-blood form. Of course the dates of Psalms are late. Nobody knows who might have written which. It is rude if not criminal, they say, to try to bring these beautiful lyrics out of the devotional twilight of nowhere into the full day of Davidic or other authorship. Why not, they think, let the hazy and the indistinct awe our souls. If we must be specific about some psalms, why not make them Maccabaean, and so bring them easily within our historical reach? It is solemnly suggested, with appeal to an ancient heretic, that Judas Maccabaeus might most gloriously have been the hero of the one hundred and tenth Psalm. Parallels and origins of these great Hebrew lyric productions are sought by these essayists in the old Babylonian and Egyptian poetry under the chapter titles of "Babylonian Research" and "Egyptian Research".

All who are interested in such matters, in which high speculation and most rampant imagination are seen at their most luxuriant growth, will be greatly entertained by this book of essays on "The Psalmists". He must make allowance, however, for a great deal of convexity or concavity, as the case may be, in the lenses of each essayist.

EDWARD MACK. *Union Theological Seminary.*

THE ECONOMIC BACKGROUND OF THE GOSPELS. *By Frederick C. Grant, D. D.* Oxford University Press, London and New York. $2.55. 156 pages. This book is an able and interesting discussion of the rise and growth of the popular Jewish conception of the "Kingdom of

God" in the days of Jesus Christ. The Jews thought of the "kingdom" as national, earthly, material, set up by a sudden stroke of God. John the Baptist and Jesus thought of the kingdom as primarily spiritual, international, or rather as supernatural, and transcendent. Dr. Grant shows that the erroneous Jewish conception was largely created by the political and economic oppression of the Jewish people.

EUGENE C. CALDWELL. *Union Theological Seminary.*

THE MASTER BIBLE. Published by the J. Wesley Dickson and Company, 14 East Jackson Boulevard, Chicago, Ill. $13.75 to $27.50, according to the quality of the bindings. 1821 pages. It would take ten pages of the REVIEW to set forth adequately the many excellencies of this special edition of the Holy Scriptures. In the limited space at our disposal we can refer to only a few of its outstanding features. We suggest that our readers write to the publishers for a descriptive circular. In recent years many special editions of the Bible have been brought out. In our opinion, "The Master Bible" far excels them all, and we hope it will enjoy a wide circulation, as it so richly deserves. The publishers have spent thousands of dollars in creating the "Master Bible", and the splendid result fully justifies all they have spent, for they have produced the most really helpful edition of the Scriptures we have ever seen.

The first 850 pages are occupied with the Bible itself, the text used being the King James or Authorized Version, printed in clear type on beautiful India paper. In pages 851-1397 we have "The Historical and Scriptural Digest", which is really a combination, under one alphabetical arrangement, of Bible Archaeology, Biography, Chronology, Geography, History, Bible Dictionary and Encyclopaedic matter. The special articles in this section written by A. T. Robertson, of the Southern Baptist Seminary, Louisville, Ky., by George L Robinson, McCormick Seminary, Chicago, and by M. G. Kyle, of Zenia Seminary, St. Louis, are well worth the cost of the book. It is gratifying to note that these leading scholars are conservative and orthodox. We regret lack of space prevents the mention of some of these notable articles.

In pages 1398-1821 we have, among other fine helps, a series of beautiful maps of Bible lands; a Historical Outline of Old Testament Times (by George L. Robinson); Old Testament Chronology (by Ira M. Price); The Period Between the Testaments (by Ira M. Price); Historical Outline of New Testament Times (by A. T. Robertson); The Bible in Diagram Outlines (by G. Campbell Morgan); a complete Harmony of the Gospels (by A. T. Robertson, with special notes in explanation of difficult passages); The Teachings of Jesus (by George L. Robinson), etc., etc.

We congratulate the J. Wesley Dickson and Company on producing the "Master Bible". This brief review does not begin to do it justice. By all means buy the "Master Bible"; study it daily, and you will become a workman who needeth not to be ashamed, rightly handling the Word of Truth.

EUGENE C. CALDWELL. *Union Theological Seminary.*

HOW TO TEACH THE OLD TESTAMENT. *By Frederich J. Rae, M. A., Director of Religious Instruction, Aberdeen Provincial Training Center.* Doran, New York. 8vo. Pp. 255. $2 net.

This book is a model of its kind. The aim is to show Sunday-school teachers and others how to teach the Old Testament, according to the methods and results of the moderate higher critics, notably J. E. McFadyen. The book consists of sixty-three biographical studies, and each of them has three parts, showing the facts which the teacher ought to know, whether he uses them or not; the meaning of doubtful phrases or allusions; and the way in which the teacher may use the material in hand.

The work throughout is clear, interesting and suggestive. For example, the author will state two or three different ways in which a lesson may be employed, but he always suggests that the teacher select one, and concentrate on that. Is not our teaching, as a rule, too scattered and confused?

Some of us would give a great deal just now for such a book, written from the conservative point of view. But many of our conservative scholars are too busy doing something else, and meanwhile the books which are well written are those which calmly eliminate the supernatural, and make us wonder why we should teach the Old Testament at all.

ANDREW W. BLACKWOOD. *Louisville, Ky.*

THE SOCIAL MESSAGE OF THE BOOK OF REVELATION. *By Raymond Calkins.* The Woman's Press, New York. 191 pages. $1.50. VISIONS OF HOPE AND FEAR. A Study of the Book of Revelation and Its Message for Today. *By George W. Thorn.* G. H. Doran Company, New York. 175 pages. $1.75. Both these books belong to the same school of interpretation; namely, the "contemporary-historical" and "symbolic". That is to say, the Book of Revelation deals primarily with the persecutions of Christians by the Roman Emperor, Domitian, 95-96 A. D., and assures them of victory provided they are faithful; and this assurance is presented in "symbolical" language. A "symbol" is a material representation of spiritual truth. The Book of Revelation is a book of "symbols"; it describes not events themselves, but the *symbols of events.* According to these authors, the Book of Revelation does not describe the end of the world and the Second

Coming of Christ; rather, it assures the Domitian martyrs and confessors of their triumph, provided they are faithful; and to us of today the message is the ultimate destruction of all evil and the complete and final victory of Christ and His Church. Dr. Calkins and Dr. Thorn give the same explanation of the "millennium": not a reign of Christ on the earth, but a symbolic setting forth of the splendid prophecy of the final and complete victory of Christ.

EUGENE C. CALDWELL. *Union Theological Seminary.*

THE MESSAGE FROM PATMOS. *By Rev. David S. Clark, D. D.* Published by the Author, 2438 North Nineteenth Street, Philadelphia, Pa. $1. 148 pages. Dr. Clark is pastor of Bethel Presbyterian Church, Philadelphia, and instructor in the Philadelphia School for Christian Workers of the Presbyterian and Reformed Churches. He is the author of one of the best brief books on systematic theology, "A Syllabus of Systematic Theology", $2.25. This book is used as a text-book in the course on Christian doctrine in the Assembly's Training School, Richmond, Va. It is a most able presentation of the Calvinistic theology. Dr. Clark's latest book ("The Message From Patmos") is a clear, concise, scholarly exposition of the Book of Revelation, in which the author vigorously, but kindly, assails the pre-millennarian view. He states clearly the reasons why he rejects that view. Dr. Clark maintains that Revelation, chapters 1 through 11, relate the persecutions of the Christians at the destruction of Jerusalem in 70 A. D.; and chapters 12 through 19 are concerned with the persecutions of the Christians by the Roman Emperor, 64 A. D. Yet the book has a message for us today—the ultimate triumph of Christianity. We trust Dr. Clark's exposition of Revelation will enjoy a wide circulation. Send your order to Dr. Clark or to the Presbyterian Committee of Publication, Richmond, Va.

EUGENE C. CALDWELL. *Union Theological Seminary.*

THEOLOGY.

THE FACT OF CHRISTIANITY. *By S. L. Morris, D. D., LL. D., Executive Secretary of Home Missions, Presbyterian Church in the United States.* Published by the Presbyterian Committee of Publication, Richmond, Va., and sold at $1. Dr. Morris is like Ulysses of old in one particular, at least. He is many-sided. He is also able in many directions. He tells us that "the purpose of this treatise is an apologetic for Christianity, based not upon the usual historic evidences such as Prophecy and Miracles, but upon present day facts conspicuous and unassailable"; that, "in other words, it will exhibit and acclaim the fact of Christianity, its achievement, its unique service to humanity".

His style is already known to many of our readers. It is characterized by terms popular and easy to be understood. It abounds in illustrations, in incidents, in quotations from writers whose sentiments command attention, and in other devices which elicit attention and respect.

This treatise contains discussions of the existence of God, the problem of evil, the great ethnic religions in comparison with Christianity, the ideals and purposes of Christianity, the products of Christianity, Christianity and character, Christianity and missions, the experience and hopes of Christianity, and the alternative to Christianity.

It is believed that a careful reading of the book will confirm the faith of many believers, will lessen or annihilate the doubts of many earnest persons who are beset by doubts. It is also believed that it would prove highly useful to many in the comparative study of religions. It should be widely read.

THOMAS C. JOHNSON. *Union Theological Seminary.*

A SYSTEM OF NATURAL THEISM. *By Leander S. Keyser, A. M., D. D.* Price $1.35 net. Many of our readers recognize Dr. Keyser as the Professor of Systematic Theology in Hamma Divinity School, Wittenberg College, Springfield, Ohio, and as the author of many valuable books, *e. g.*, "A System of General Ethics", "A System of Christian Evidence", "The Problem of Origins", "Contending for the Faith", and others.

This work was intended primarily for a text-book in colleges, theological seminaries, and such other schools as may arrange for discipline of its sort in their curricula. Hence perspicuous language, methodical paragraphing, systematic arrangement of material, and logical order in the presentation of topics, have been aimed at throughout the whole discussion, and with a large degree of success. There are statements here and there in the book which to the writer of this notice seem careless or wrong. Such statements are found on pages 64 and 65 about *freedom* of choice and *power* to choose aright; on pages 68 and 69, about whether God could have prevented the entrance of sin into the universe. Dr. Keyser says: "He" (God) "could have done so only by destroying the freedom of the moral agents He had created, or by refraining from creating moral agents at all"; on page 137, about time and space; but these are trifles in a book of great merit, and a book that should be of vast service to our, and following, generations. In brief space it handles effectively new and old anti-theistic theories; and defends with vigor and ability Theism. He thus re-establishes an adequate basis of morals, and prepares the way for evangelical teaching and preaching. If it is important that the young people of our schools, colleges and universities be saved from superficial and false philosophies, Materialistic,

Idealistic, Pantheistic, Mechanistic, Behavioristic, Melioristic, it is important that some such course as that outlined in this book should be taught them. If it is important that our young people who read our magazines and novels which spread superficial and false philosophical views should be set right, they should be encouraged to read a book like Keyser's "A System of Natural Theism". Reading it would give occasion to think, weigh evidences, and to turn away in disgust from prevailing philosophic fads and fancies.

Reader, this is a worthwhile book. It may be had from the Lutheran Board, Publishers, Eighth and Elm Streets, Burlington, Iowa.

THOMAS C. JOHNSON. *Union Theological Seminary.*

FOUNDATIONS OF FAITH. III. Ecclesiastical. *By the Rev. W. E. Orchard, D. D., New York.* George H. Doran Company. The author would like to see all branches of the Christian Church come together. He endeavors to formulate a plan true to spiritual principles and "taking note of historical developments" as he sees them, for this union. He thinks that the Church of Rome could reform herself in certain ways and make it possible for all other churches to form some sort of union with her. He thinks that it is more than likely that "the conflicting ideals of Catholicism and Protestantism will disappear and give rise to a fresh synthesis."

The book is a curious mixture of the approvable and the disapprovable, of truth and folly, of the possible and the impossible. It is not well written, and will not be much read. It is not probable that it will produce the slightest ripple on the sea of Rome. It may help a few unstable folk in the Protestant camps to hide their heads in the sands of Romish authority.

THOMAS C. JOHNSON. *Union Theological Seminary.*

THE IDEA OF THE HOLY: AN INQUIRY INTO THE NON-RATIONAL FACTOR IN THE IDEA OF THE DIVINE AND ITS RELATION TO THE RATIONAL. *By Rudolf Otto, Professor of Theology in the University of Marling. Translated by John W. Harvey.* Oxford University Press, 1925. Pages 237, including appendix and index. Price 7s. 6d. net. The popularity and large usefulness of this work is proved by the number of editions into which it has run. This English translation is the second reprint and the original German work has appeared in eleven editions. It is one of the most suggestive and stirring books which has come from the religious press in recent years, and challenges the attention of all earnest readers and thinkers.

The title shows the general aim of the book. One of its purposes in addition is to combat the increasing wave of materialism now so manifest in Protestant faith and practice. The spiritual mind often asks whether we, as a Church, are becoming a banking institution

or a union trust company or a sociological corporation. Dr. Otto calls attention in a most challenging way to the Supreme Power and to the higher realities in religion. The translator, in presenting the central motive of the book, returns to the terminology of Kant. The great unseen reality which is always before the vision of Faith is called the "Numen" and our apprehension of it is called "Numinous" in his translation.

The author also endeavors to rescue for Protestants the mystical in religion, which a thoroughly pragmatical church has been so foolishly abandoning to fanatical sects. But at the same time, while bringing back to Faith the unseen realities, he also defends Faith and Truth from the excessive and wild emotionalism of the various sects, by setting forth the intelligent and the rational nature of the unseen realities. Every minister, and indeed every thinking Christian who is awake to the rapid shifts and dire threats of modern thoughts and morals, will profit greatly in the reading of this remarkable book.

EDWARD MACK. *Union Theological Seminary.*

THE SELF-DISCLOSURE OF JESUS. *By Geerhardus Vos, D. D.* George H. Doran Company, New York. Pp. 305. $2.

THE SELF-INTERPRETATION OF JESUS. *By William Owen Carver, LL. D.* George H. Doran Company, New York. Pp. 181. $1.50. Of the first book Dr. J. Gresham Machen says, "The most notable book on theology that has appeared in many years". Its author, Dr. Vos, is Professor of Biblical Theology in Princeton Theological Seminary. The book is a profound and thorough study of the Messianic consciousness of Jesus Christ, giving the various theories and interpretations and seeking to arrive at the truth. The chapters on "The Christ", "The Lord", "The Son of God", "The Son of Man", "The Saviour", "The Messianic Death" are valuable for their interpretation of the Scripture passages bearing on these titles and for their homiletic material. It is a book of great value.

The other book is a more popular discussion of practically the same theme. The special value of this book is its expositions of the words of Jesus in which He interprets Himself. Any preacher will find this little book a source of much useful sermon material as well as an able contribution to the subject in hand.

JOHN C. SILER. *Fishersville, Va.*

MODERNIST FUNDAMENTALISM. *J. R. P. Sclater, D. D.* Doran Company. 114 pages. $1.25. The author of this little book is a pastor, and its chapters were originally Sunday evening lectures. The approach to the subject is therefore that of the preacher who has in

mind the enlightenment of the congregation as to "what it is all about"; the style is simple and popular. The seven brief chapters will make an interesting two hours' reading

The title is misleading, and it seems to have been chosen as indicating the attitude of the author toward the questions discussed. The book is really a discussion of the nature, value and authority of the Bible. This, the author seems to think, constitutes the chief point of difference between Modernists and Fundamentalists.

W. E. HILL. *Richmond, Va.*

CHRIST, SIN AND REDEMPTION. *Rev. Professor David Russell Scott.* Doran Company. 252 pages. $2. This volume may well be given a place on the shelf with your books dealing with the heart of the gospel. It is a study of the fundamentals of Christian experience and forgiveness. There are illuminating paragraphs and heart-searching passages.

The book falls into two parts: the first deals successively with the teachings of Jesus, Paul and John with reference to sin and redemption; the second half deals with redemption as an experience. It is reverent in tone, and never passes out of sight of the fact that salvation comes through Jesus Christ. The heart of the book is in its treatment of the place of Jesus in the process of redemption. And here it is not satisfactory. The author discards all of the traditional theories of atonement as unsatisfactory; but one does not gain a clear impression as to just what place Jesus does occupy in the process of redemption.

The subject treated is one to which the preacher will always gladly return, and willingly ponder a thoughtful treatment.

W. E. HILL. *Richmond, Va.*

JESUS AND THE GREEKS. *By William Fairweather, M. A., D. D.* T. & T. Clark. Edinburgh. Pp. 392. $3.50. "The comparative study of religions," says Professor Fairweather, "has led to widespread recognition of elements of good in all religions, but just on this very account it becomes the more necessary to emphasize the essential independence of Christianity." As one step in the achievement of that goal, he has written the present volume, in an "attempt to exhibit the relation of Christianity to Hellenism".

The writer discusses three separate, though related, subjects. Part I is an exhaustive discussion of the growth and spread of Hellenism during and following the reign of Alexander the Great. Part II deals with the work and influence of the Hellenistic Jew, Philo of Alexandria. Part III is a direct consideration of the relation of Hellenism to Christianity. The author declares that, though "Christianity made

use of Hellenistic categories of thought, it owed nothing of its essential content to the religion of the Greeks", and that "Christianity furnishes what the ancient philosophers strove but failed to provide—a working theory of life".

After examining the Hellenistic influence exerted upon Jesus Himself and His early followers, the writer discusses the effects of that influence upon the doctrines of the Church. He concludes thus: "The apparent points of kinship are found upon examination to reveal the unique depth and originality of Christianity," and while it "may be frankly admitted, it would be easy to exaggerate the strength and importance of the Hellenistic element". As a result of the study, "two important facts emerge—the one, that the influence of Hellenism on primitive Christianity is indisputable, and the other, that the extent of this influence is comparatively limited, and the character of it essentially subordinate".

MALCOLM L. PURCELL. *Clifton, Texas.*

JESUS, MAN OF GENIUS. *By J. Middleton Murry.* New York and London. Harper and Brothers. 1926. 373 pages. $2.50. Novelist, critic and editor of the Athenaeum, J. Middleton Murry is one of the most distinguished men of letters in England today. Judging from this book, he is a thinker of originality and power and possesses a simple, unaffected yet marvelously beautiful style. One cannot but feel, as he reads this book, that Mr. Murry loves Jesus with a sincere passionate love and is striving personally to live like Jesus.

However, the present reviewer is convinced that this widely heralded book, from the standpoint of an accurate, scholarly, historical account of Jesus, has almost no value. Now and then the author sets forth a thought that throws a new lane of light on Jesus; but the book as a whole is shot through with a superficial and subjective criticism. Without rhyme or reason the author cuts out of the gospel narrative any paragraph not agreeable to his taste; and the result is that the Jesus of Mr. Murry is quite otherwise than the Jesus of the Gospels.

Jesus [says Mr. Murry] was the wisest, bravest, greatest man who has ever lived on this earth; supreme wisdom and supreme love unite in Him—the wisdom of the perfect teacher and the love of the perfect brother; the profoundest teacher, the bravest hero, the most loving man in human history; the life of Jesus has changed the history of the world; there never was a man like Jesus, and never will there be a man like him; He is the greatest man of whom memory remains.

Jesus [according to our author] was a man who became God, not a God who became man. We cannot trust the early stories of Jesus'

birth and infancy; they are legend and not history. At first Jesus was a personal sinner; He sinned just as any other man sins. But He perfectly repented of sin, and never sinned again except for a brief moment when, near the close of His life, He angrily used physical force to drive the traders out of the Temple. Moreover, Jesus perfectly believed that God is His Father and He is God's Son. By means of these two things (perfect repentance and perfect belief) Jesus experienced a radical change. He became a new being; in short, He became God. And the purpose of Jesus' ministry is to show us how we too may become God, by perfectly repenting and perfectly believing. But no one except Jesus has perfectly repented and believed, and no one ever will; therefore, Jesus is the only man who can become God. The best other men can do is to approximate God by repenting and believing up to the limit of their strength.

At first Jesus did not believe He was the Messiah [thinks Mr. Murry]. Later He believed He would become the Messiah after God rescued Him from the cross just as He was about to die. Jesus learned the secret of His Messiahship at Caesarea-Philippi, Autumn, 29 A. D., about six months before His death; and from that time on Jesus began to conspire, with the help of Judas Iscariot, to bring about His death. Judas, like Jesus, was a spiritual genius who best understood Jesus and His plans. Really, Jesus committed suicide; that is, He got Himself killed at the hour of the slaying of the Passover lamb. He and Judas planned it. Jesus expected, just before He reached the point of dying, to be rescued by God out of the clutches of Death and to put off His earthly garment and put on His spiritual, glorified body, and become the supernatural Messiah of Jewish expectation, "the Son of Man", that superhuman and mysterious judge (spoken of in Daniel and the Apocalypse of Enoch) who should establish the Kingdom of God on earth. But Jesus was disappointed; God did not rescue Him. He let Him die. Hence the cry, "My God, my God, why hast thou forsaken me". That disappointment broke Jesus' heart. God, whom He had trusted so utterly, had failed Him in His direst need.

Mr. Murry thinks the Fourth Gospel possesses little, if any, historical authority and accuracy. "The raising of Lazarus is a miracle deliberately invented by a religious genius" (p. 327). He also rejects parts of Matthew, Mark and Luke. He accepts certain sections of Jesus' teaching and miracles because they carry in themselves evidence of their truth, they need no external proof, but speak to the heart with self-convincing power. Thus he makes his own religious consciousness the basis of authority.

It is not necessary to attempt to answer here the views of Mr. Murry, even if we had the space. They answer themselves. To state them is to refute them. They are the vagaries of a brilliant but

erratic mind. Yet there is something positively fascinating about this strange and beautiful book.

EUGENE C. CALDWELL. *Union Theological Seminary.*

THE MIRACLES OF JESUS. *By Frank C. Beardsley, Ph. D., S. T. D.* The American Tract Society, New York. Pp. 124. $1.75. The believableness of miracles is the first question dealt with in this little volume. This is followed by discussions of the miracles which Christ wrought, the Deity of Christ, the Virgin Birth and the Resurrection. Objections to these teachings are answered and reasons for believing in them stated. This is done so clearly and in such simple language that everybody can understand the reasoning. It is a very valuable little book indeed, and should be largely used for enabling Christian people to give a reason for the faith that is in them.

A. F. CARR. *Savannah, Ga.*

MISSIONS.

NATIVE CHURCHES IN FOREIGN FIELDS. *H. H. Rowland.* Pp. 191. Methodist Book Concern. $1.50. This book traces the rise and progress of the three fundamentals of missions—self-support, self-government and self-propagation. The author makes clear that in every mission field, even the most backward in general education and progress, there is a national self-consciousness that demands ever more autonomy. As rapidly as possible all matters should be put in the hands of the native church. Money is the point of greatest difficulty. The missionary is willing to lay other matters on the hands and back of his native colleague, but in handling money he goes slowly. The author says that all money should be spent on the vote of the native church—even the missionary's own salary.

YOUNG ISLAM ON TREK. *Basil Mathews.* Pp. 219. Friendship Press. $1.00. "No invader in all history going into the Near East from the outside has ever done those lands any good except the missionaries." No less an authority than Viscount Bryce said that. The whole Mohammedan world is on trek. A new trek of the mind. Like nothing we know, so much as the breaking up of the Middle Ages. The emergence of nationalism and expanding interest in education marked that time. It marks this. From Mosul to Mombasa and from Bagdad to Cairo it is the same. The war made Pan-Islamism a cruel joke. For Moslem fought Moslem in three continents The years following have witnessed the overthrow of age-long customs. The abolition of the Caliphate. Emancipation of women. Moslem youth studying Western science. The womb of the future holds the answer to the question of what goal the Moslem world will enter.

THE MOSLEM FACES THE FUTURE. *T. H. P. Sailer.* Pp. 227. Missionary Education Movement. Cloth, $1.00. Paper, 60. On the same subject as Basil Mathews is Dr. Sailer's book. A scholarly and statesmanlike presentation. No one can accuse Dr. Sailer of being unsympathetic to the Moslem faith. He points out all the good things. He finds many things to commend. This will come as a shock to some who have thought of the Moslem faith as a patchwork of lies and lusts. That the whole Moslem world is in a ferment—in some places a revolution: in thought, customs, traditions and habits is clear. Dr. Sailer is a scholar. His book should be taught in church schools or anywhere else where men desire to know the changes that are coming over three hundred millions of our race. Not more polemic, but more love will win the Moslem. Love given by Him who is the light and life of men.

THE MISSIONARY IDEA IN LIFE AND RELIGION. *J. F. McFadyen.* Pp. 163. Scribner's. $1.50. If it be true as is commonly said that the missionary movement needs new motivation to-day, then the author of this book is trying to do just that. He begins with the missionary impulse and shows that it is inevitable. The very nature of truth is that it must be shared. It is a truism to say that our New Testament came out of missionary experiences. Or that the early church was aflame with missionary zeal. But we need once again to look at our New Testament in that light. There are signs that the Church has become fagged after the first century of modern missions. This is a sane, sensible book for pastor or layman, or "the average church member", whoever that is.

MODERN MISSIONS IN CHILE AND BRAZIL. *Wheeler, McGregor, Reid, Speer.* Westminster Press. Pp. 430. $2.50. This book gives an interesting account of the missions of the Presbyterian Church, U. S. A., in Chile and Brazil. Its special appeal will be to those who are now or have been missionaries in one of those lands. Or those who have traveled there. For those, too, who want a "close up" of missionaries and mission stations of the Presbyterian Church, U. S. A., in those lands.

SARANGIE—A CHILD OF CHOSEN. *Lois Hawks Swinehart.* Pp. 157. Revell. $1.25. An intimate picture of child life in a nation which we have heretofore thought of as a child nation. It is, however, now causing us to revise that judgment. Mrs. Swinehart has lived in relations of intimacy and love with girls in Korea. In industrial work in which she has made a great contribution to the whole life of that land. She has that thing that sometimes even missionaries lack, a

tender personal love for the people as a whole, and for many of them in particular. Sarangie speaks to us of love, and we all need it these days of yearning for world peace and unity.

CHAS. H. PRATT. *Louisville Theological Seminary.*

THE MISSIONARY EVANGEL. *By Bishop Edwin D. Mouzon.* The Cokesbury Press, Nashville, Tenn. Pp. 181. $1.50. THE PROGRAM OF JESUS. *By Bishop Edwin D. Mouzon.* George H. Doran Company, New York. Pp. 255. $1.50. I have found these two books of real helpful value. They are rich in suggestion and attractive in their literary style. They are companion books, and together give a complete view of Christianity.

"The Missionary Evangel" comprises the Fondren Lectures for 1925, the purpose of which is to show the personal aspect of the gospel of Christ. The two lectures, "The Gospel of the Cross" and "The Sanctification of All Life", are most excellent.

"The Program of Jesus" contains the Cole Lectures for 1925. In these lectures Bishop Mouzon gives the social aspect of the gospel of Jesus Christ. The two lectures, "Dare We Be Christians" and "The Program of Jesus the Best Christian Apologetic", search the heart and bring us to see our transgressions. I most heartily commend these two books.

JOHN C. SILER. *Fishersville, Va.*

THE CHURCH AND MISSIONS. *By Robert E. Speer.* The cause of Christ abroad is, to-day, being subjected to the most searching investigation and criticism. And many are affirming that the Church must gain new motives and methods and objectives if her Foreign Mission enterprise is to survive. While many are accepting this ultimatum as the final word, Dr. Speer has encouraged our hearts by presenting this ringing defense of Historic Missions.

The aim of Missions has always been twofold: to urge men to accept Jesus Christ as Saviour and Lord and then to enroll them in a Church which shall be self-governing, self-supporting and self-propagating. In answer to the two great objections to Christianity, that it is divided into Denominations and that it is too individualistic, Dr. Speer appeals to the facts. Every native sees his own religion hopelessly divided into sects and, if he would look more closely, he would find a wonderful unity and co-operation among Christian forces in Mission lands. In a striking way Dr. Speer shows the social contacts of the early missionaries. The combination of the intensest evangelical individualism with the fullest social ideal has always characterized missionaries as a whole, and they have believed that the love of Christ must be interpreted to men by the vision of a man in whom Christ is loving them.

The Church at home is encouraged to continue this great work because of the great results accomplished, and she is admonished to co-operate by demanding that Christian governments shall exhibit Christian behaviour in all international relations; that churches shall cease their opposition to this great work of God; and that individual lay Christians at home and abroad shall support Christianity with their lives as well as with their words. The Church needs the sense of Missions as a vast enterprise, simple, urgent, demanding all that war demands, and demanding far more, because it asks of love what war draws from hate and fear. Then in obedience to our Lord's command we will re-dedicate ourselves to this unselfish service to a whole world.

HOMILETICS.

"God's World and Word": Addresses for To-Day. *By Neal L. Anderson, D. D., Minister, Independent Presbyterian Church, Savannah, Ga.* Fleming H. Revell Company, New York. Price, $1.25. This "cross-section of the preaching of a busy pastor" represents pulpit work of a high order. These twelve "Addresses for To-Day" speak to earnest-minded men and women on the contemporary problems of the religious life—problems that confront the intellect, the heart and the conduct of every-day life.

The first group of three sermons will be found helpful for those who are confronted either in themselves or in others with the mysteries of religion, which are shown to be no more baffling than the mysteries of the world in which we live; or who are bitten with doubts set running by evolution and other theories of modern science and philosophy; or who, in the face of the new psychology, are seeking for a personal God. The author draws a clear distinction between evolution as a scientific theory and as a philosophy, in that science deals with phenomena and philosophy with the ultimate reality that underlies phenomena. As to the longings of the heart for a personal God, and the confusion created by a misty psychology, he points to Christ as the interpretation of God and the satisfying solution of the psychological questionings of the day.

In the fourth sermon, Dr. Anderson deals with the foundation of faith—of saving faith. He argues that the basis and object of the faith that saves is not an infallible Church, as held by the Roman Catholic Church, nor the authority of human reason, which seems to be the guide of "modernism"; nor yet is the object and basis of faith an infallible book, which ultra-conservatives insist upon. But the object and basis of faith is to be found in Christ, who is to be lifted up and held before a world of sinners as the object of their gaze and the basis of their faith. "The Scriptures, according to their own teach-

ings, are merely the means by which the object and basis of saving faith are revealed, and they never represent themselves as such object and basis." Preach Christ as He is presented in the Scriptures, and trust the Holy Spirit to open the hearts of men to receive Him as the only Saviour from sin. When He becomes the object and basis of saving faith, the question of the inspiration of the Scriptures will fall into its proper place. In support of his position he quotes the answer to Question 4 in the Westminster Larger Catechism, "How doth it appear that the Scriptures are the Word of God?" The gist of which is that while the Scriptures manifest themselves (*to the believer*) to be the Word of God, the Holy Spirit who works saving faith in the sinner, "witnessing by and with the Scriptures in the heart of man, is alone able to convince him that they are the very word of God".

Dr. Anderson is not questioning the infallibility of the Scriptures, but is seeking to make clear their function in pointing not to themselves but to Christ as the object and basis of faith.

The titles of the remaining sermons will serve to indicate the practical nature of the themes: Christ's Method of Dealing with the Sinner, Christ's Method of Dealing with the Moralist, The Law's Failure, The New Freedom, Christian Liberty Limited by Love, Visions and Visionaries, What God Can Do With a Man, The Peace of God and The God of Peace.

The author shows himself to be a conservative without being a reactionary. He is modern without being a "modernist".

R. F. CAMPBELL. *Asheville, N. C.*

GREAT SERMONS OF THE WORLD. *Compiled and Edited by Rev. Clarence E. Macartney, D. D.* The Stratford Co., Boston. Pp. 586. $3.50. Here we have one of the notable books of the year, the best of the collections of "Best Sermons" issued so far. Dr. Macartney, himself an effective preacher, faced an ambitious task when he proposed to select and gather together in one volume the greatest sermons of all time. It is too much to expect anything like unanimous agreement touching the sermons selected, though on not a few of them quite all would agree and probably in a straw ballot Dr. Macartney's selections would carry by a handsome majority. "The Sermon on the Mount" is given, appropriately, first place, "Isaiah 63-64", the second, and Peter's Sermon on the Day of Pentecost the third. The sermons that follow these, all the way from the days of Clement of Rome to our own, constitute a splendid series. Chrysostom and Augustine; the Venerable Bede and Thomas á Kempis; Luther, Calvin and Bossuet; Howe, South, Edwards, Wesley, Whitefield; Samuel Davies, Rowland Hill, Robert Hall and Christmas Evans; Nott, Chalmers, Irving, Finney, Newman, Bushnell, Guthrie, Henry Ward Beecher, Frederick W. Robert-

son; Liddon, Spurgeon and Brooks; Francis L. Patton, R. J. Campbell and G Campbell Morgan, are represented in the volume by sermons, which exhibit an attractive variety of theme and treatment. The volume is made more valuable by introductory notes concerning each preacher and the sermon selected—from Clement on. The book merits a wide circulation among our ministers.

J. GRAY MCALLISTER. *Union Theological Seminary.*

THE OTHER SIDE OF THE DOOR. *By William Carter, Ph. D., D. D.* Fleming H. Revell Company. New York. Pp. 185. $1.50. Sermons by the pastor of the Throop Avenue Presbyterian Church, Brooklyn. They are more practical than profound, and manifest the zeal and kindliness of the author. Dr. Carter is evidently a man of simple faith and a passion for the moral and spiritual betterment of his hearers.

ERNEST THOMPSON. *Charleston, W. Va.*

THE DAYS OF THE SON OF MAN: A SERIES OF SERMONS ON THE GREAT DAYS OF THE CHRISTIAN YEAR. *By Rev. W. Mackintosh Mackay, D. D., Sherbrooke Church, Glasgow.* 287 pages. $2. George H. Doran Company, New York. These twenty sermons, by one of Scotland's leading preachers, are scholarly, scriptural, short, clear, intensely practical and expressed in a style remarkably clear and attractive. A study of them would be a splendid course in practical homiletics as well as food for the soul.

EUGENE C. CALDWELL. *Union Theological Seminary.*

COUNTRY CHURCH.

AMERICAN AGRICULTURAL VILLAGES, WITH MAPS AND CHARTS, ETC. *By Edmund deS. Brunner, Gwendolyn S. Hughes, Marjorie Patten.* This book of 320 pages is gotten out by the Institute of Social and Religious Research, and is published by George H. Doran Company, New York. Price, $3.00.

It gives the results of the intensive study of 140 agricultural villages carefully selected throughout the United States.

It treats of the relationships of the villages to the outlying country districts. The inter-relationships of the economic, social and religious life are discussed along with the antagonism and co-operation existing. The book is a rich mine in factual values. It shows the general neglect of the country people by all denominations as evidenced by quotations like the following:

"Open-country churches do not receive as generous treatment from home mission agencies as do those located in the centers." "In no

region does the Church reach as high a proportion of the country as of the village population." In 184 white Protestant villages and country churches in the South, only two of them have full-time resident pastors. This is a lower proportion than in other sections of the country.

H. W. McLAUGHLIN. *Church Church Director.*

PROGRAM FOR COUNTRY SERVICE AND FAMILY RELIGION. *By Warren H. Wilson, Board of National Missions of the Presbyterian Church in the United States of America, 156 Fifth Ave., New York City.*. Dr. Wilson is considered the leading authority on the Country Church in America. He has written many books on the subject. While this is only a pamphlet of thirty-two pages, it is probably as good as anything that has come from his pen. He says, "This paper is written in order to prescribe a way of winning men to the glorifying of God; not to human betterment, primarily, but to communion with God". "It is my present purpose to summon those men who have it in them to be shepherds of souls, to stay from five to ten years in the systematic routine of service, winning men to God that they may see for once in their lives the beauty of the pastorate and the religion of Christ." It is a very practical, helpful pamphlet that ought to be read by all the country ministers.

HENRY W. McLAUGHLIN. *Country Church Director.*

THE DEMONSTRATION WORK, 2ND EDITION. *By Hon. O. B. Martin, former Superintendent of Education of South Carolina, now head of the Extension Work for the Southern States.* Publishers, the Stratford Company, Boston, Mass. Can be secured from the Presbyterian Committee of Publication, Richmond, Va. 270 pages. Price, $2.00.

This is a book every minister and layman who is interested in the solution of rural problems should read. It gives the history and reveals the technique of the Extension Work in Agriculture.

The story of the life and works of Dr. Seaman A. Knapp, as well as the number of extracts from his speeches, are given in its pages. This makes it read like a thrilling biography. The practical plans given for solving the social, economic and religious problems of the farmers should point the way for the Church in dealing with the same group in producing a technique of efficiency in religious activity.

HENRY W. McLAUGHLIN. *Country Church Director.*

STEEPLES AMONG THE HILLS. *By Arthur Wentworth Hewitt.* The Abingdon Press, New York. Pp. 260. $1.75. OUR TEMPLED HILLS. *By Ralph A. Felton.* Missionary Education Movement, New York. Pp. 240. Paper, 60c. Cloth, $1.00. Brother country pastor, do not miss

"Steeples Among the Hills". It is a real book for the country minister, written by a country minister who has stuck to his job and has found joy in it. I have found this to be the most heartening book on the work of the country minister I have yet read. The author knows the country preacher's job; its hardships, its problems, its discouragements, its hopes and aims, its compensations, and he sets them all down in his book in a way that cheers the heart and sends us forth with renewed zeal and vigor for our tasks. Every Seminary student before choosing his field of work in the homeland should read this book. Part II., "Quizzing the Country Pastor", gives a country pastor's views of some of the mooted questions concerning the country parish. I am grateful for this inspiring book.

When you have read "Steeples Among the Hills" you will probably want to read a book that treats of the program and needs of the country field. Felton's "Our Templed Hills" is an admirable book for this purpose. In its six chapters are to be found many practical suggestions for making the country church a more effective agent for righteousness and service in its community. The country pastor will be better fitted for his duties by a study of these two books.

JOHN C. SILER. *Fishersville, Va.*

THE CHALLENGE OF THE COUNTRY CHURCH. *By J. W. Jent, A. M., Th. D., Dean and Professor of Applied Christianity, Oklahoma Baptist University.* Sunday School Board of the Southern Baptist Convention, Nashville, Tenn. Pp. 206. $1.60. This is one of the very sanest and safest books extant on the country church. The author, a son of a Baptist minister, was a country school teacher, and for many years a country preacher. He has made a special study of the whole country church problem, including special courses in Columbia University. The book consists of six lectures delivered at the Southwestern Baptist Seminary. He gives a good analysis of things as they are and sets forth an ideal of what they ought to be, and suggests methods by which the ideals may be attained. He is a Baptist writing for Baptists, and naturally the book contains a good deal of Baptist propaganda. If we want to know what the leaders of a great sister denomination are thinking, and if we wish to discover the remedies of the ills in our own Church, we should read this book. The lecture on the Pastor Problem in the Country Church is especially worth while.

THE COUNTRY PREACHER. *By Jeff D. Ray, D. D., Professor of Homiletics and Rural Sociology, Southwestern Baptist Theological Seminary.* Baptist Sunday School Board, Nashville, Tenn. Pp. 132. $1.25. This is a book of ten short chapters, ably written about the

country preacher. Dr. Ray recognizes the praiseworthy service rendered by the country preacher of the old type, and shows his position of influence. He then discusses the essentials of the rural ministry of this new day, and gives a perspective of the rural church and its outlook and sets forth the difficulty of securing ministers adequate to the task. He follows with suggestions about an adequate program and material equipment.

This is a Baptist book and other denominations will not be interested in what he has to say about the ordinances. He ably proves the thesis that the Church of to-morrow in the country is the one which has an able, educated ministry properly supported.

A NEW DAY FOR THE COUNTRY CHURCH. *By Rolvix Harlan, Ph. D.* Cokesbury Press, Nashville, Tenn. Pp. 166. $1.25. Prof. Harlan is a Baptist minister who is a professor of Rural Sociology in Richmond University. He has had some experience as country pastor, as secretary of social service and rural community work. This book is the result of his studies in the Pastors' School of the Methodist Church. It consists of twelve chapters.

It is more optimistic and reveals a larger range of knowledge of the subject than most books on the country church. Presbyterians will not agree with his teachings about election, but will be very much stimulated by the perusal of its pages.

H. W. MCLAUGHLIN. *Country Church Director.*

MISCELLANEOUS.

BIBLE LANDS TO-DAY. *By William T. Ellis.*. D. Appleton & Co., New York. Pp. 460. $3.00. Dr. Ellis is the first man in history who has taken in all the lands of the Bible on one trip. It took him months to do so, even though he covered by Ford or Buick or Dodge lanes of travel, which in ancient times required weeks or months instead of days. He travelled with Abraham along the Euphrates and around the bend of the river into Canaan. He spent interesting days in the Egypt where Moses lived, and the Sinaitic Peninsula where he led the reluctant thousands of Israel, explored Sinai by automobile and discovered what he confidently believes is ancient Kadesh-Barnea. He followed in the footsteps of Christ in Judea, Galilee and Perea, and gives us intimate glimpses of old Jerusalem and an exhibit of the plans and work and prospects of the Zionists in Palestine. Then he carries his readers with him through Asia Minor, whence Christianity has been expatriated; through Greece, in the midst of an economic revival, and on to Rome, the city of ten thousand memories—and the dreams of Mussolini. The book lives up to its title. While giving

us much of Bible history, it is chiefly concerned with history in the making through these lands of the Bible. It thus presents "a new apologetic for Christianity, which no serious-minded person may ignore. To know the Bible's background", continues the author, "is to have new light upon its message; for the Bible, from first to last, carries the savor of the soil in which it grew". The book is most interestingly written and voluminously illustrated. I heartily commend it to our ministers and other Christian teachers.

J. GRAY MCALLISTER *Union Theological Seminary.*

A DICTIONARY OF MODERN ENGLISH USAGE. *By H. W. Fowler.* Oxford University Press. American Branch. New York. Double columns. 742 pages. $3.00. This is the easiest, brightest and most usable and authoritative guide to correctness in speech and writing that has yet appeared. Every preacher, and for that matter every person who wants to know the best English, should keep this book on his desk and use it constantly. We heartily subscribe to the following glowing tribute by Wm. Lyon Phelps, professor of English Literature at Yale University: "Every one interested in the English language, in good usage, in spelling, in pronunciation, in Americanisms, in behaviour, in human nature, in life, or in any department of the universe, should at once buy and jealously keep 'A Dictionary of Modern English Usage' . . . Such a combination of learning, wit, humor and good taste I have never before seen in any dictionary. . . . If ever a book combined instruction with delight this does."

EUGENE C. CALDWELL. *Union Theological Seminary.*

UNION SEMINARY REVIEW

INDEX TO VOLUME XXXVIII

FOUR NUMBERS—OCTOBER, 1926; AND JANUARY, APRIL AND JULY, 1927

ARTICLES AND TEXTS

	Page
Acts, Book of. See article, "Harnack's Revolution"	299
Assembly of 1927. See article, "The Committee of 44"	399
Authority, the Basis of Religious	274
Baptism, Infant. See article, "Gracious Privilege of Christian Parents"	290
Christ Jesus. See article, "Greater than the Temple"	178
Church Administration. See article, "The Committee of 44"	399
Church, Building an Efficient	200
Dosker, Henery E.	245
Education, Theological. See article, "Union Theological Seminary in the Present Age"	353
Efficient, Building An Church	200
England, the Last Forty Years in	254
General Assembly of 1927. See article, "The Committee of 44"	399
Gospel, What is the	158
Harnack's Revolution	299
Homiletics. See article, "Imagination in Preaching"	383
Imagination in Preaching	383
Infant Baptism. See article, "Gracious Privilege of Christian Parents"	290
Inaugural Address. See article, "Union Theological Seminary in the Present Age"	353
Jesus Christ. See article, "Greater than the Temple"	170
John 6:51	284
Life, Bread of	284
Mind in the Re-making	315
Modernism in Holland	190, 305
In England	254

Moore, Walter William....1–103
His Life.... 1
Second Founder of Seminary.... 29
Great Executive.... 35
As Teacher.... 40
As Writer.... 46
Personal tributes to....51–98
New Testament, Origin of.... 146
Trustworthiness of. See article, "Harnack's Revolution".... 299
Preaching, Imagination in.... 383
Printing Fund, for the Review.... 101
Psychology, the New.... 178
See article, "Mind in the Re-making".... 315
Review, Union Seminary, Printing Fund.... 101
Theological Education. See article, "Union Theological Seminary in the Present Age".... 353
Union Seminary Review, Printing Fund.... 101
Union Theological Seminary in the Present Age.... 353
White, Henry Alexander.... 141
Youth, the Challenge of.... 211
Youth, Leadership for. See article, "Youth and the Church".... 368

AUTHORS

Allan, D. M.... 315
Bell, G. F.... 272
Blackwood, A. W.... 383
Campbell, R. F.... 79
Campbell, W. S.... 91
Cunglinson, J.... 290
Flournoy, P. P.... 299
Fraser, A. M.... 51
Gilmour, A. D. P.... 40
Hemphill, C. R.... 84
Hill, W. E.... 64
Hood, Frazer....178, 408
Johnson, T. C.... 1
Lacy, B. R., Jr....29, 353
Lingle, W. L.... 77
Machen, J. G.... 158
Mauze, J. L.... 200
Miller, W. McC.... 284
Miller, W. R.... 35
Munce, J. S....71, 74
McAllister, J. G.... 76
McFaden, F. T.... 56
McCorkle, E. W.... 87
Palmer, L. C.... 211
Pasma, H. K....190, 305
Petrie, G. L.... 170
Smith, E. W.... 88
Sweets, D. M.... 82
Thompson, E.... 399
Thompson, E. T.... 254
Thompson, W. T.... 368
Vance, J. I.... 43
Vander Meulen, J. M.... 245
Vedder, H. C.... 146
Wauchope, G. A.... 141

BOOKS REVIEWED

Adventures in Habit-Craft. By H. P. Schauffler..... 345
Adventurous Religion. By H. E. Fosdick..... 328
Advent and Christmas Sermon. Edited by F. J. North..... 140
American Agricultural Villages. By E. Brunner..... 441
Anglicanism. By W. H. Carnegie..... 234
Apocryphal New Test. By M. R. James..... 230
Apostolic, the Message. By B. W. Bacon..... 114
Apostles: These Twelve. By C. R. Brown..... 334
Baxter, Richard. Edited by J. M. L. Thomas..... 130
Best Sermon in 1926. Edited by J. F. Newton..... 239
Bible, the Master. Edited by J. Wesley Dickson..... 427
Bible, the Unknown. By C. H. Moehlman..... 225
Bible, its Origin and Growth. By C. J. Harrell..... 332
Bible: New Worker's..... 357
Bible Lands To-day. By W. T. Ellis..... 444
Bible, How to Know the. By G. Hodges..... 224
Book, the Nobody Knows. By B. Barton..... 225
British Preachers. Edited by J. Marchant..... 140
Buddhism, Japanese. By A. K. Reischauer..... 135
Business, Ethics of. By E. L. Heermance..... 346
Business and the Church. Edited by J. Davis..... 346
Call to Prophetic Service, The. By H. Schaeffer..... 115
Case Studies for Teachers of Religion. By G. B. Watson..... 345
Challenging Mantles. By W. H. Frazer..... 338
Challenge of the Country Church. By J. W. Jent..... 443
Channing's Liberal Gospel. By C. R. Lyttle..... 122
Christ of the Indian Road. By E. S. Jones..... 135
Christ, New Testament Doctrine of. By A. E. J. Rawlinson..... 334
Christ, Sin and Redemption. By D. K. Scott..... 433
Christian Religion and Its Competitors To-day. By A. G. Boquet.... 120
Christian Conviction. By C. B. McAfee..... 119
Christian Science. By W. Riley..... 243
Christian Ethics. By H. U. Roop..... 240
Christianity, the Fact of. By S. L. Morris..... 429
Christianity, Outline of..... 350
Christianity, Early Days of. By F. C. Grant..... 348
Christianity, Progressive. By W. A. Vrooman..... 121
Christianity and Naturalism. By R. Shafer..... 128
Christianity at Work. By J. M. Versteeg..... 240
Churches, Our American. By W. W. Sweet..... 130
Come and See. By W. C. Smith..... 340
Comfort from the Shepherd Psalm. By C. F. Reisner..... 238

Comparative Religion. By A. W. Martin..... 243
Constitution of Presbyterian Church in the U. S. A..... 234
Concerning the Inner Life. By E. Underhill..... 341
Cost of a New World. By K. Maclennan..... 135
Country, the Preacher. By J. D. Ray..... 443
Crowds of Souls. By C. Wunder..... 339
Days of the Son of Man. (Sermons.) By W. M. Mackay..... 441
Demonstration Work. By O. B. Martin..... 442
Detroit Preachers. By R. M. Pierce..... 140
Divine Vocation in Human Life. By J. A. Robertson..... 241
Divorce in America. By W. Gwynne..... 241
Dollars Only. By E. W. Bok..... 241
English Bible, Guide to the Study of. By H. E. Spence and James Cannon..... 424
English of the Pulpit. By L. H. Crisman..... 238
English Usage, a Dictionary of Modern. By H. W. Fowler..... 445
Eternal Hunger. By E. A. Steinen..... 134
Eternal Life in Action. By J. C. Massee..... 140
Evolution, Essays on. By T. Graebner..... 125
Evolution for John Doe. By H. Ward..... 231
Evolution, To Christ Through. By L. M. Sweet..... 124
Exodus, the Date of the. By J. W. Jack..... 424
Expositor's Year Book. By J. Moffatt..... 336
Faith, Health and Common Sense. By E. A. McAlpin..... 241
Finding the Trail of Life. By R. M. Jones..... 133
Five Laws that Govern Prayer. By S. D. Gordon..... 341
Forgiveness of Sins. By J. R. Kellems..... 119
Fox, Geo. Journal of. Edited by N. Penney..... 238
Francis of Assisi. By E. M. Wilmot-Baxton..... 237
Francis of Assisi. By G. K. Chesterton..... 237
Franklin, Benj., Religion of. By J. M. Stifler..... 131
From Feet to Fathoms. By R. G. Lee..... 338
Galatians, Epistle of Paul to the. By A. W. F. Blunt..... 114
Gang Age. By P. H. Furfey..... 344
Gift of God. By W. A. Cameron..... 338
God, My Idea of. By J. F. Newton..... 328
God, the Meaning of. By H. F. Rall..... 117
God's World and Word. (Sermons.) By N. L. Anderson..... 439
Golden Parable. By D. J. Burrell..... 239
Gospel in Modern Poetry. By H. T. Kerr..... 239
Gospel that Jesus Preached. By A. T. Cadoux..... 229
Gospels, the Economic Background of. By F. C. Grant..... 426
Gospels, the Ethical Teachings of. By E. D. Burch..... 109
Great Canadian Preaching. Edited by H. Young..... 140
Gospel Story in Art. By J. La Forge..... 244

Great Sermons of the World. Edited by C. E. Macartney..... 440
Greek Culture and the Greek New Testament. By D. A. Hayes..... 424
Hebrew Old Testament, a Beginner's Grammar of. By K. M. Yates.. 425
Hebrews, the Epistle to the. By M. R. Turnbull..... 335
Highways of the Heart. By G. H. Morrison..... 338
History of Christian Literature, Outline of. By G. L. Hurst..... 126
History, Spiritual Element in. By R. W. McLaughlin..... 347
Hodges, Geo. By J. S. Hodges..... 351
Holy Spirit in the Gospel. By J. R. Smith..... 230
Holy, The Idea of the. By R. Otto..... 431
How Jesus Won Men. By L. R. Scarbrough..... 240
Huntington, Life and Letters. By J. W. Suter..... 132
Illustrations for Preachers and Teachers. By J. Burns..... 339
Imagination and Religion. By S. P. Cadman..... 139
In Christ's Stead. By A. J. Gossip..... 240
Intermediate Method in the Church School. By F. M. McKibben.... 345
In Times of Sorrow. By C. L. Slattery..... 340
Isaiah, Deutero-Isaiah. By R. Levy..... 332
Islam on Trek. By B. Mathews..... 436
Israel, Religion of. By R. Kittell..... 226
Jesus and the Greeks. By W. Fairweather..... 433
Jesus Christ, Doctrine of the Person of. By H. R. Mackintosh..... 116
Jesus Christ in the New Testament. By H. S. Coffin..... 139
Jesus, Ideals of. By W. N. Clarke..... 229
Jesus, Man of Genius. By J. M. Murry..... 434
Jesus of Our Fathers. By J. W. Good..... 229
Jesus, The Achievement of the Master. By H. R. Purinton and S. B. Costello..... 229
Jesus Christ, The Aim of. W. F. Cooley..... 230
Jesus the Nazarene. By M. Goguel..... 229
Jesus, The Self-Disclosure of. By G. Vos..... 432
Jesus, The Self Interpretation of. By W. O. Carver..... 432
Land of the Saddle-bags. By J. W. Raine..... 138
Law and Morals. By R. Pound..... 241
Least of These. By W. E. Hudson..... 138
Leaven of the Sadducees. By E. Gordon..... 233
Liberal, the Gospel. By C. H. Lyttle..... 122
Lord's, Our Earthly Life. By D. Smith..... 108
Love, the Heights of. By D. A. Hayes..... 230
Loyola. By P. Van Dyke..... 235
Luke: Behind the Third Gospel. By V. Taylor..... 333
Luke, The Gospel According to. D. S. Easton..... 108
Man, What and Why Is? By R. L. Swain..... 118
Many Mansions. By J. MacNeil..... 337
Master and the Twelve. By J. W. G. Ward..... 239

Memories of a Happy Life. By W. Lawrence..... 351
Message of á Kempis. By E. J. Ives..... 340
Methodism. By G. T. Rowe..... 349
Methodism, Story of. By Luccock and Hutchinson..... 233
Minister and His Own Soul. By T. H. Lewis..... 240
Minister's Manual. Edited by G. F. B. Hallock..... 239
Miracles of Jesus. By F. C. Beardsley..... 436
Missionary Evangel. By E. D. Mouzon..... 438
Missionary Idea in Life and Religion. By J. F. McFadyen..... 437
Missions and the Church. By R. E. Speer..... 438
Modern Mind, Making of. By J. H. Randall..... 327
Modern Missions in Chile and Brazil. By Wheeler, McGregor, Reid, Speer..... 437
Modern Religious Ideas. By A. G. McGiffert..... 127
Modern Triangle. By S. J. Bole..... 231
Modern Use of the Bible. By H. E. Fosdick..... 104
Modernist and His Creed. By E. M. Chapman..... 121
Modernist Fundamentalism. By J. R. P. Sclater..... 432
Moravian Church. By Fries and Pfohl..... 234
Mormonism. By J. H. Snowden..... 243
Moslem Faces the Future. By T. H. P. Sailer..... 437
My Education and Religion. By G. A. Gordon..... 237
My Lord Christ. By J. J. Taylor..... 238
Mystery of Religion. By E. D. Martin..... 342
Mystery Religions. By S. Angus..... 231
Mystics of the Church. By E. Underhill..... 129
Native Churches in Foreign Fields. By H. H. Rowland.....137, 436
New Challenges to Faith. By S. Eddy..... 329
New Day for the Country Church. By R. Harlan..... 444
New Testament, History and Literature of. By H. T. Fowler..... 227
New Testament, the Formation of. By E. J. Goodspeed..... 225
Newman, Cardinal. By B. Newman..... 238
Nicoll, W. R. By T. H. Darlow..... 133
Old Testament and After. By C. G. Montefiore..... 225
Old Testament, Growth and Contents of. By C. F. Kent..... 225
Old Testament, How to Teach. By F. J. Rae..... 428
Old Testament, The Christ of the. By E. Mack..... 107
Oldest Christian People. By Lamsa and Emhardt..... 234
Origins, Problem of. By L. S. Keyser..... 125
Our Templed Hills. By R. H. Felton..... 442
Oxford Movement. By A. C. Windle..... 234
Palestine, a Century of Excavation in. By R. A. S. MacAlister..... 225
Papal Paganism. By J. A. Philipps..... 234

Paul:
Value of Theology for Modern Thought. By H. T. Andrews..... 109
Life of. By F. J. Foakes..... 109
Spiritual Genius of. By D. M. Ross..... 109
The Dauntless. By B. Mathews..... 109
Life of. By T. R. Glover..... 110
Spirit of Jesus in. By W. W. Bryden..... 110
Paul on Trial. By J. I. Still..... 110
Peloubet's Notes. By A. R. Wells..... 115
Personality and Reality. By J. E. Turner..... 327
Philosophy, How to Understand. By A. E. Baker..... 224
Philosophy, Story of. By W. Durant..... 223
Preach, What to. By H. S. Coffin..... 337
Presbyterian Law for Officers and Members..... 234
Principles of Religious Education. By Emme and Stevick..... 344
Program for Country Service. By W. H. Wilson..... 442
Program of Jesus. By E. D. Mouzon..... 438
Progressive Christianity. By W. A. Vrooman..... 121
Providence, Prayer and Power. By W. F. Tillett..... 331
Psalm, the First. By H. Howard..... 238
Psalmists, The. By H. Greseman..... 426
Psychology, Christian. By L. S. Keyser..... 231
Putting on Immortality. By C. E. Macartney..... 239
Quest for God in India. By F. W. S. O'Neill..... 136
Recollections and Reflections. By N. Smyth..... 352
Reformation in Its Literature. By A. Smellie..... 233
Renaissance, Christian. By A. Hyma..... 234
Religion and Morbid Mental States. By H. I. Schon..... 339
Religion in the Heart. By W. C. Covert..... 337
Religion of Yesterday and To-morrow. By K. Lake..... 120
Religious Experience. By R. H. Fisher..... 330
Religions of the World. By J. A. Maynard..... 137
Religious Press Digest..... 331
Religious Values. By E. S. Brightman..... 342
Revelation I-III: Christ's Last Message to His Church. By W. Evans. 335
Revelation, the Message from Patmos. By D. S. Clark..... 429
Revelation, The Social Message of the Book of. By R. Calkins..... 428
Revivals, American. By F. G. Beardsley..... 349
Roots of Religion in the Human Soul. By J. Baillie..... 342
Sacrifice in the Old Testament. By G. B. Gray..... 226
Saints and Ladies. By C. H. Spencer..... 130
Sarangie. By L. H. Swineheart..... 437
Science and Religion, Landmarks in the Struggle Between. By J. Y. Simpson..... 123
Science and Revelation. By J. Watson..... 230

Searchlights from the Word. G. C. Morgan..... 139
Seed Thoughts. By J. H. Hall..... 244
Sermons on Book of the Bible. By W. W. Hamilton..... 238
Sermons on Revelation. By A. H. Baldinger..... 239
Sheldon, C. M., Autobiography..... 132
Song of Songs, the Song of Mystery. By S. L. Christian..... 332
Soul of Religion. By J. Castleberry..... 338
Spirit of Christ. By C. R. Erdman..... 230
Steeples Among the Hills. By A. W. Hewitt..... 442
Stephen Gardiner. By J. A. Muller..... 234
Sunday School Lessons, Tarbell's Guide. By M. Tarbell..... 115
Teachings of Jesus, "These Sayings of Mine." By L. C. Douglas..... 108
The Other Side of the Door. (Sermons.) By W. Carter..... 441
Theism, a System of Natural. By L. S. Keyser..... 430
Things Most Surely Believed. By G. Verkuyl..... 330
Thinking Through. By A. M. Kerr..... 122
This Believing World. By L. Browne..... 241
Tuft of Comet's Hair. By F. W. Boreham..... 341
Unity of Faith and Knowledge. By J. A. W. Haas..... 224
Unfathomable Christ. By F. F. Shannon..... 238
Ventures in Inter-American Friendship. By S. G. Inman..... 136
Virgin Birth. By F. P. Ramsay..... 331
Wesley, Life of. By R. Southey..... 236
Where Do We Live? By C. R. Brown..... 338
Wright, H. B., Life of. By G. Stewart..... 238
Wyclif. By H. B. Workman..... 348